

THE GLORY OF GOD IS INTELLIGENCE

No. 7.

MAY, 1888.

VOL. IX

THE
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REPRESENTS THE

YOUTHFUL MEN AND YOUNG LADIES
MUTUAL IMPROVEMENT ASSOCIATIONS
OF THE LATTER-DAY SAINTS

WINDS F. WELLS • EDITOR

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SALT-LAKE-CITY

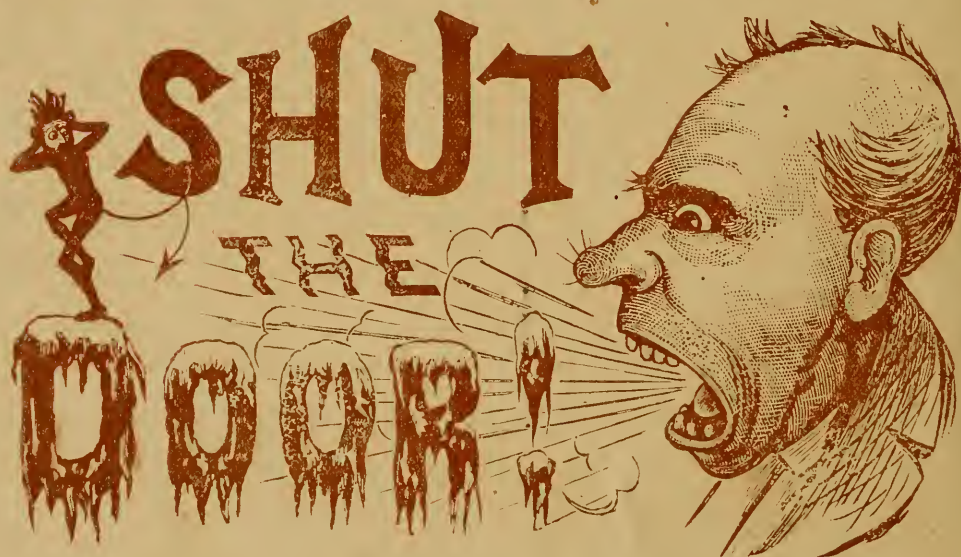
THE CONTRIBUTOR.

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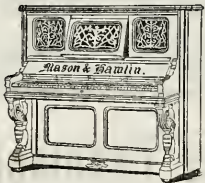
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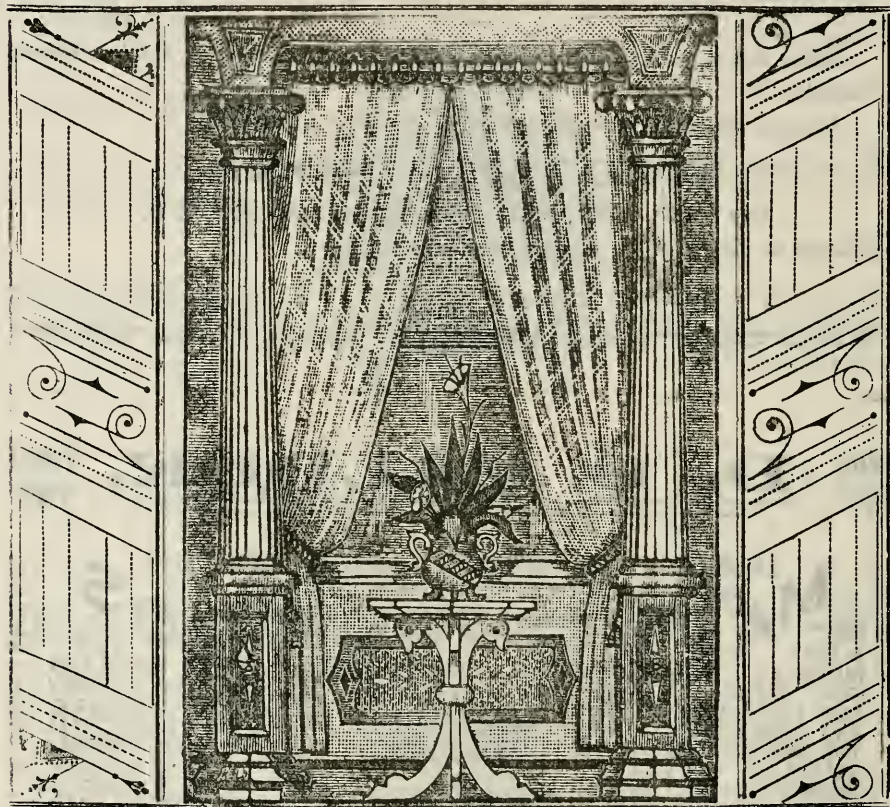
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THE NAUVOO LEGION.



GENERAL John C. Fremont was nominated in the year 1856 for the presidency of the United States, by the newly-born Republican party. One of the planks of the party platform was a pledge to secure the "abolishment of slavery and polygamy; the twin relics of barbarism." No doubt, in the acrimonious campaign of the autumn, much bitterness developed against the Latter-day Saints, due to their peculiar marriage institution and the unfair manner in which it and the community itself would naturally be treated in political warfare, wherein all methods are considered fair. Much, no doubt, was said concerning the "Mormons;" their unhappy record in the East and the unfortunate occurrences of their brief sojourn in the mountains were unquestionably urged against them with a venom that comes of prejudice, and a recklessness that fears no reply, for the "Mormons" were without influential friends to raise a voice in their behalf. Thus were sown anew the seeds of hatred.

For some time previous to the fall of 1856 the government contract for carrying the mails from the Missouri River to Great Salt Lake City, was in the hands of Messrs. John M. Hockaday and W. M. F. Magraw. But at the time mentioned, Mr. Hiram Kimball, a citizen of Utah, being the lowest responsible bidder, was awarded the contract, official

notification of which was duly posted to him. But the mail containing the notification was either necessarily or maliciously delayed by the contractors, presumably the latter, from October, 1856, until the early spring of the next year. Upon the receipt of unofficial news of the acceptance of his bid, Mr. Kimball commenced in earnest to prepare to fulfil the contract in a manner satisfactory to the people of the Valley; horses were purchased, stations prepared, and trusty men employed. The mail was taken through a number of times in much less time than formerly, and once by John R. Murdock and party in the unprecedented time of fifteen days. Notwithstanding the improved service and extraordinary low figure at which it was assumed, the department in the course of the summer saw fit to take advantage of a stipulation in the contract, designed for the protection of the public and not for its oppression, and annulled the contract, alleging that service had not been commenced at the proper time, and furthermore, that the "unsettled condition of things at Salt Lake, rendered the mails unsafe under present circumstances." Thus was Utah cut off from the world. In seeking for the cause of this summary and unjust action, we need go no further than the false reports and representations sent from Utah by corrupt and disgruntled office holders and their fellow-conspirators; and, chiefly, may find the key to the action of the post office department in the following letter of Mr. Magraw addressed to the President of the United States:

INDEPENDENCE, Mo., Oct. 3, 1856.

Mr. President:—I feel it incumbent upon me as a personal and political friend, to lay before you some information relative to the present political and social condition of the Territory of Utah, which may be of importance.

There is no disguising the fact, that there is left no vestige of law and order, no protection for life or property; the civil laws of the Territory are overshadowed and neutralized by a so-styled ecclesiastical organization, as despotic, dangerous and damnable as has ever been known to exist in any country, and which is ruining not only those who do not subscribe to their religious code, but is driving the moderate and more orderly of the Mormon community to desperation. Formerly, violence committed upon the rights of persons and property was attempted to be justified by some pretext manufactured for the occasion, under color of law as it exists in the country. The victims were usually of that class whose obscurity and want of information necessary to insure proper investigation and redress of their wrongs were sufficient to guarantee to the perpetrators freedom from punishment. Emboldened by the success which attended their first attempts at lawlessness, no pretext or apology seems now to be deemed requisite, nor is any class exempt from outrage; all alike are set upon by the self-constituted theocracy, whose laws, or rather whose conspiracies, are framed in dark corners, promulgated from the stand of tabernacle or church, and executed at midnight or upon the highways by an organized band of bravos and assassins, whose masters compel an outraged community to tolerate in their midst. The result is that a considerable and highly respectable portion of the community, known from the Atlantic to the Pacific, whose enterprise is stimulated by a laudable desire to improve their fortunes by honorable exertions, are left helpless victims to outrage and oppression, liable at any moment to be stripped of their property or deprived of life, without the ability to put themselves under the protection of law, since all the courts that exist there at present are converted into engines and instruments of injustice.

For want of time I am compelled thus to generalize, but particular cases, with all the attendant circumstances, names of parties and localities are not wanting to swell the calendar of crime and outrage to limits that will, when published, startle the conservative people of the States, and create a clamor which will not be readily quelled, and I have no doubt that the time is near at hand, and the elements rapidly

combining to bring about a state of affairs which will result in indiscriminate bloodshed, robbery and rapine, and which in a brief space of time will reduce that country to the condition of a howling wilderness.

There are hundreds of good men in the country who have for years endured every privation from the comforts and enjoyments of civilized life, to confront every description of danger for the purpose of improving their fortunes. These men have suffered repeated wrong and injustice, which they have endeavored to repair by renewed exertions, patiently awaiting the correction of outrage by that government which it is their pride to claim citizenship under, and whose protection they have a right to expect; but they now see themselves liable at any moment to be stripped of their hard-earned means, the lives of themselves and their colleagues threatened and taken, ignominy and abuse heaped upon them day after day, if resented, is followed by murder.

Many of the inhabitants of the Territory possess passions and elements of a character calculated to drive them to extremes, and have the ability to conceive and have the courage to carry out the boldest measures for redress, and I know that they will be at no loss for a leader. When such as these are driven by their wrongs to vindicate, not only their rights as citizens, but their pride of manhood, the question of disparity in numerical force is not considered among their difficulties, and I am satisfied that a recital of their grievances would form an apology, if not sufficient justification, for the violation on their part of the usages of civilized communities.

In addressing you, I have endeavored to discard all feelings arising from my personal annoyances in the Mormon country, but have desired to lay before you the actual condition of affairs, and to prevent, if possible, scenes of lawlessness which, I fear, will be inevitable unless speedy and powerful preventives are applied. I have felt free to thus address you, from the fact that some slight requests made of me when I last left Washington, on the subject of the affairs of Kansas, justified me in believing that you had confidence in my integrity, and that what influence I could exert would not be wanting to terminate the unfortunate difficulties in that Territory; I have the pleasure of assuring you that my efforts were not spared.

With regard to the affairs and proceedings of the probate court, the only existing tribunal in the Territory of Utah, there being but one of the three federal judges now in the Territory, I will refer you to its records, and to the evidence

of gentlemen whose assertions cannot be questioned; as to the treatment of myself, I will leave that to the representations of others; at all events, the object I have in view and the end I wish to accomplish for the general good, will preclude my wearying you with a recital of them at present.

I have the honor to be,

Very truly yours, etc.,

W. M. F. Magraw.

This letter, written by the former and now unsuccessful contractor, almost simultaneously with the award of the contract to Mr. Kimball, is, to say the least, open to the suspicion of being prompted by base and unworthy motives. But further than this, it has certain earmarks which point to a common understanding between the writer and one or more influential anti-Mormons, who might be expected to follow up his attack upon the Latter-day Saints, and to accomplish what it was certainly to the interest and liking of some of those people to bring about, namely, an invasion of Utah. Magraw says, "names of parties and localities are not wanting to swell the calendar of crime and outrage to limits that will, *when published*, startle the conservative people of the States, and create a clamor, which will not be readily quelled; and shows no doubt that the time is near at hand, and the elements rapidly combining, to bring about a state of affairs which will result in indiscriminate bloodshed, robbery and rapine, and which in a brief space of time will reduce that country to the condition of a howling wilderness."

These suggestions of publishing details, afterwards done by Judge Drummond and others, as we shall see, and of the nearness of the time when Utah should be reduced to a howling wilderness, a calamity of such magnitude as scarcely to be brought about by the discordant elements of the Territory without the intervention of the strong and exterminating arm of the government—are facts that suggest both the method and the object of the plan of campaign.

Magraw was not the only contractor interested in the Utah Expedition.

Messrs. Russell, Majors and Waddell were the government contractors to transport the freight necessary to the expedition, and it was through their preparations for the campaign at Independence, Mo., that the Mormons first learned of the projected movement against Utah. The government authorities based their contracts on a maximum weight of ten million pounds and the bids ranged from one dollar and eighty cents to four dollars and fifty cents per hundred pounds per hundred miles, according to the season. For a total distance of twelve hundred miles, at an average price of, say, three dollars, this would raise the amount likely to be paid out for transportation to the respectable figure of three millions, six hundred thousand dollars. The statement of Governor Young, made that summer, that Russell & Co. would clear eight or ten hundred thousand dollars from the expedition, seems entirely within the bounds of reason. This connection of the contractors with the expedition is what has led to naming it "The Contractors' War."

In addition to his position as Governor, President Young held the office of superintendent of Indian affairs for the Territory. It was, however, his misfortune to have appointed under him as agents and sub-agents, a series of narrow-minded and prejudiced men, who, entirely insubordinate to their chief, whom they despised for his peculiar religious views and position, sought every opportunity of maligning him to the officials of the bureau at Washington. There were stories of personal violence in one or two instances, in which Danites, midnight assaults, hairbreadth escapes and all the malicious falsehoods of a later opposition to Mormonism were clearly foreshadowed. The Mormons were accused of regularly opening Gentile letters; of settling on the most valuable Indian lands; of stealing the cattle and horses of the Indians; of treating the Indians badly. Governor Young, it was officially reported, was using his office and the money pertaining thereto, to promote Mormonism. No officer o-

the government, other than a Mormon, can reside within that Territory without compromising his own self-respect and the "honor and dignity of the great republican government," it was written. Agent Holeman reported that "with Governor Young at the head of the Indian Department, I shall be able to do nothing of service to the government." It was said that the sending of Mormon missionaries to the tribes was highly prejudicial, and one of the agents complained of the "humiliating necessity of imploring the clemency of his excellency, Brigham Young, to permit one of these missionaries to remain with him as interpreter." Garland Hurt, agent, expressed the belief that the scanty funds sent to the Superintendent, if properly expended, would have been sufficient to have "resulted in the whole of the Utah tribes being happily located in the enjoyment of all the comforts of civilized life."

With such blood-curdling recitals as these did officious and undisciplined subordinates endeavor to disparage the reputation of the Superintendent and of the people. That they were highly successful must be attributed to the base ignorance prevailing on Mormon affairs, and is simply surprising in view of the facts. Drawn to the American aborigines by the account of their origin and destiny as recorded in the Book of Mormon, it was only as a last resort and with extreme reluctance that the Mormons took up arms against them. Their treatment of the Indians is well recognized now to have been distinguished by charity and forbearance. In fact, at the time of the Utah expedition it was feared that the Indians of the Plains, as well as those of the mountains, would become the allies of the Mormons in the supposed rebellion of the latter;—a consummation highly improbable if the stories of Mormon cruelty and oppression were true. It is true that the Mormons did send missionaries to the Indians, and did endeavor to make Latter-day Saints of them, but what of that? Is such an endeavor treasonable? As to the misappropriation of funds sent to

the Governor for the Indians, his personal character is sufficient answer.

As to the lack of wisdom in expending them, they were expended in presents, which was the almost invariable policy of the government at that time. They were, moreover, entirely inadequate to the support of the often destitute savages, who became a burden upon the community, being fed and clothed by the latter in accordance with the invariably humane and wise policy of the Mormons to feed rather than to fight them. As a fit culmination to this false and wicked course of the Indian agents, is a letter to the Commissioner of Indian Affairs, dated "Indian Agency of the Upper Platte," April, 1857, in which Thomas H. Twiss, agent, states upon "information from a reliable source," that about three hundred Mormons were settling within that agency in contravention of law, under cover of a contract to carry the mail. "I am powerless to control this matter," gratuitously adds the agent, "for the Mormons obey no laws enacted by Congress." The truth of the matter was that a mail station covering no more ground than reasonable, and its complement of men, no more numerous than was necessary, was the basis of this invasion.

However successful may have been the libels of contractors and Indian agents, in arousing a popular outcry against the Mormons, it was reserved for the judicial functionaries of the Territory to issue the most potent and venomous charges against them.

Judge W. W. Drummond, of Illinois, a man of degraded character, who abandoned his wife in the east, and maintained open relations with a prostitute in Utah, deserted his post of duty in the spring of 1857.

Concerning the character of this man, Mr. Stenhouse in his work says:

"Plurality of wives was to the Mormons a part of their religion, openly acknowledged to all the world. Drummond's plurality was the outrage of a respectable wife, of excellent reputation, for the indulgence of a common prostitute and the whole of his conduct was a gross insult to the Government which he represented

and the people among whom he was sent to administer law. For any contempt the Mormons exhibited towards such a man there is no need of apology."

He had been assigned to hold court at Carson City, and was even sent there, at his request, under the escort of a party of the Legion, but immediately left Carson for California, where he bitterly assailed the Mormons. From New Orleans he dispatched his resignation, in a letter which read as follows:

MARCH 30th, 1857.

My Dear Sir:

As I have concluded to resign the office of Justice of the Supreme Court of the Territory of Utah, which position I accepted in A. D. 1854, under the administration of President Pierce, I deem it due to the public to give some of the reasons why I do so. In the first place, Brigham Young, the Governor of Utah Territory, is the acknowledged head of the "Church of Jesus Christ of Latter-day Saints," commonly called "Mormons;" and, as such head, the Mormons look to him and to *him alone*, for the law by which they are to be governed; therefore no law of Congress is by them considered binding in any manner.

Secondly. I know that there is a secret oath-bound organization among all the male members of the Church to resist the laws of the country, and to acknowledge no law save the law of the "Holy Priesthood," which comes to the people through Brigham Young direct from God; he, Young, being the vicegerent of God and prophet, viz: successor of Joseph Smith who was the founder of this blind and treasonable organization.

"Thirdly. I am fully aware that there is a set of men set apart by special order of the Church, to take both the lives and property of persons who may question the authority of the Church; the names of whom I will promptly make known at a future time.

"Fourthly. That the records, papers, etc., of the Supreme Court have been destroyed by order of the Church, with the direct knowledge and approbation of Governor B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act.

"Fifthly. That the Federal officers of the Territory are constantly insulted, harassed, and annoyed by the Mormons, and for these insults there is no redress.

"Sixthly. That the Federal officers are daily compelled to hear the form of the American government traduced, the chief executives of

the Nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the Church, in the most vulgar, loathsome and wicked manner that the evil passions of man can possibly conceive.

"Again: That after Moroni Green had been convicted in the district court before my colleague, Judge Kinney, of an assault with intent to commit murder, and, afterwards, on appeal to the Supreme Court, the judgment being affirmed and the said Green being sentenced to the penitentiary, Brigham Young gave a full pardon to the said Green before he reached the penitentiary; also, that the said Governor Young pardoned a man by the name of Baker, who had been tried and sentenced to ten years' imprisonment in the penitentiary, for the murder of a dumb boy by the name of Whitehouse, the proof showing one of the most aggravated cases of murder that I ever knew of being tried; and to insult the court and government officers, this man Young took this pardoned criminal with him, in proper person, to church on the next Sabbath after conviction; Baker, in the meantime, having received a full pardon from Governor Brigham Young. These two men were Mormons. On the other hand, I charge the Mormons, and Governor Young in particular, with imprisoning five or six young men from Missouri and Iowa, who are now in the penitentiary of Utah, without those men having violated *any criminal law of America*. But they were anti-Mormons—poor, uneducated young men *en route* for California; but because they emigrated from Illinois, Iowa, or Missouri, and passed by Great Salt Lake City, they were indicted by a probate court, and most brutally and inhumanly dealt with, in addition to being summarily incarcerated in the saintly prison of the Territory of Utah. I also charge Governor Young with constantly interfering with the Federal courts, directing the grand jury whom to indict and whom not; and after the judges charge the grand juries as to their duties, that the man Young invariably has some member of the grand jury advised in advance as to his will in relation to their labors, and that *his charge thus given is the only charge known, obeyed, or received by all the grand juries of the Federal courts of Utah Territory*.

Again, sir, after a careful and mature investigation I have been compelled to come to the conclusion, heartrending and sickening as it may be, that Captain John W. Gunnison, and his party of eight others, were murdered by the Indians in 1853, under the orders, advice and direction of the Mormons; that my illustrious and distinguished predecessor, Hon. Leonidas

Shaver came to his death by drinking poisoned liquors given to him under the order of the leading men of the Mormon Church in Great Salt Lake City; and that the late Secretary of the Territory, A. W. Babbitt, was murdered on the plains by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball and J. M. Grant, and not by the Indians, as reported by the Mormons themselves, and that they were sent from Great Salt Lake City for that purpose and for that only; and as members of the Danite band they were bound to do the will of Brigham Young as head of the Church, or forfeit their own lives. These reasons with many others that I might give, which would be too heart-rending to insert in this communication, have induced me to resign the office of Justice of the Territory of Utah, and again return to my adopted State of Illinois.

"My reason, sir, for making this communication thus public is, that the Democratic party, with which I have always strictly acted, is the party now in power, and, therefore, is the party that *should now* be held responsible for the treasonable and disgraceful state of affairs that now exists in Utah Territory. I could, sir, if necessary, refer to a crowd of witnesses to attest the reasons I have given and the charges bold as they are, against those despots, who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand out of that notable Territory; but I shall not do so for the reason that the lives of such gentlemen as I should designate in Utah and in California, would not be safe for a single day.

"In conclusion, sir, I have to say that, in my career as justice of the Supreme Court of Utah Territory, I have the consolation of knowing that I did my duty, that neither threats nor molestations drove me from that path. Upon the other hand, I am pained to say that I accomplished little good while there, and that the judiciary is only treated as a farce. The only rule of law by which the infatuated followers of this curious people will be governed, is the law of the Church, and that emanates from Governor Brigham Young and him alone.

"I do believe that if there was a man put in office as governor of that Territory, who is not a member of the Church, (Mormon,) and he supported with a sufficient military aid, much good would result from such a course; but as the Territory is now governed, and as it has been since the administration of Mr. Fillmore, at which time Young received his appointment as governor, it is noonday madness and folly to administer the law in that Territory. The

officers are insulted, harassed and murdered for doing their duty, and not recognizing Brigham Young as the only law-giver and law-maker on earth. Of this every man can bear incontestable evidence, who has been willing to accept an appointment to Utah; and I assure you, sir, that no man would be willing to risk life and property in that Territory after once trying the sad experiment.

With an earnest desire that the present administration will give due and timely aid to the officers that may be so unfortunate as to accept situations in that Territory, and that the withering curse which now rests upon this nation by virtue of the peculiar and heart-rending institutions of the Territory of Utah, may be speedily removed, to the honor and credit of our unhappy country, I now remain your obedient servant,

W. W. Drummond,

Justice, Utah Territory.

Hon. Jeremiah S. Black,

Attorney General of the United States, Washington, D. C.

As soon as the letter of resignation was published in Utah, Curtis E. Bolton, Deputy Clerk, addressed the following communication to Attorney General Black:

GREAT SALT LAKE CITY, Utah Territory.

Sir:—My attention having been drawn to the letter of Justice W. W. Drummond, under date of March 30, 1857, addressed to yourself, tendering his resignation as Associate Justice for Utah, wherein my office is called in question, I feel it incumbent upon me to make to you the following report:

Justice W. W. Drummond in his "fourth" paragraph says: "The records, papers, etc., of the Supreme Court have been destroyed by order of Governor B. Young, and the federal officers grossly insulted for presuming to raise a single question about the treasonable act."

I do solemnly declare this assertion is without the slightest foundation in truth. The records, papers, etc., of the Supreme Court of this Territory, together with all decisions and documents of every kind belonging thereto, from Monday, Sept. 22, 1851, at which time said court was first organized, up to this present moment, are all *safe* and *complete* in my custody, and not one of them missing, nor have they ever been disturbed by any person.

Again, in the decision of the Supreme Court in the case of Moroni Green, the *which decision was written by Judge Drummond himself*, I find the following words: "That as the case for which Green was convicted seems to have been

an aggravated one, this court does remit the costs of the prosecution, both in this court and in the court below." Green was provoked to draw a pistol in self defense, but did not point it at anyone. He was a lad eighteen years old. Much feeling was excited in his favor, and he was finally pardoned by the Governor upon a petition signed by the judges and officers of the United States court, the honorable secretary of state, and many of the influential citizens of Great Salt Lake City.

Again, in relation to the "incarceration of five or six young men from Missouri and Iowa, who are now (March 30, 1857) in the penitentiary of Utah, without those men having violated any criminal law in California," etc.

This statement is also utterly false. I presume he alludes to the incarceration on January 22, 1856, of three men, and on the 29th of January, 1856, of one more; if so, these are the circumstances:

There were quite a number of persons come here as teamsters in Gilbert & Gerrish's train of goods, arriving here in December, 1855, after winter had set in. They arrived here very destitute; and at that season of the year there is nothing a laboring man can get to do.

Some of these men entered the store of S. M. Blair & Co., at various times in the night and stole provisions, groceries, etc. Some six or eight were indicted for burglary and larceny. Three plead guilty and a fourth was proven guilty, and the four were sentenced to the penitentiary for the shortest time the statute allowed for the crime; and just as soon as the spring of 1856 opened and a company was preparing to start for California, upon a petition setting forth mitigating circumstances, the Governor pardoned them, and they went on their way to California.

It was a matter, well understood here at the time, that these men were incarcerated more particularly to keep them from committing further crime during the winter.

Since that time there have been but four persons sentenced to the penitentiary, one for forgery and three for petty larceny, for terms of sixty and thirty days, to-wit: One on the 19th of November, 1856, for larceny, thirty days; two on the 24th of November, 1856, for aggravated larceny, sixty days; and one on the 26th of January, 1857, for forgery, thirty days. So that on the 30th of March, 1857, (the date of W. W. Drummond's letter,) there was not a white prisoner in the Utah penitentiary, nor had there been for several days previous, nor is there at this present writing.

I could, were it my province in this affidavit,

go on and refute all that Judge W. W. Drummond has stated in his aforesaid letter of resignation, by records, dates and facts; but believing the foregoing is sufficient to show you what reliance is to be placed upon the assertions or word of W. W. Drummond, I shall close the subject.

In witness of the truth of the foregoing affidavit, I have hereunto subscribed my name and affixed the

[L.S.] seal of the United States Supreme Court for Utah Territory, at Great Salt Lake City, this 26th day of June, A.D., 1857.

Curtis E. Bolton,

Deputy Clerk of said U. S. Supreme Court for Utah, in the absence of W. I. Appleby, clerk.

Hon. Jeremiah S. Black,

Attorney General of the United States, Washington, D. C.

Feramorz Little, who was in New York City at the time Judge Drummond's resignation was made public, addressed a communication to the New York *Herald*, in which he entered a general denial of the charges of the latter; and in particular denied the stories of the dumb boy, the six young men, and the murder of Captain Gunnison and Colonel Babbitt. The friendship entertained by the Mormons for Captain Gunnison and Judge Shaver has been previously mentioned, and is sufficient answer to the charge of their having been murdered by them. Babbitt was a Mormon. In fact, applying to Judge Drummond's letter the legal maxim, "*Falsus in uno, falsus in omnibus*," we must discredit his stories entirely.

June 12th, 1857, Senator Stephen A. Douglas, of Illinois, delivered a speech at the state house in Springfield, in which he discussed three of the chief questions of the day, namely, the affairs of Kansas, the Dred Scott decision, and the condition of affairs in Utah with appropriate remedies for existing evils. The speech was delivered at the time the army was collecting on the Western border preparatory to marching to Utah, and was, largely, a reproduction of the views expressed by the Senator in 1856.

Coming from a man of such national reputation and importance, who, singu-

larly, had been personally acquainted with many of the dead and living leaders of Mormonism, and who was cognizant of the inhumanity of their treatment in the State of Illinois, at least, these speeches were of necessity weighty factors in shaping public opinion and executive action. The Senator, who had every reason to understand the nature of the reports and rumors usually circulated concerning the Latter-day Saints, did not hesitate to base his conclusions and opinions upon the unsubstantiated rumors of the bitter and irresponsible foes of Mormonism. He began by saying:

"If we are permitted to place credence in the rumors and reports from that country (and it must be admitted that they have increased and strengthened and assumed consistency and plausibility by each succeeding mail) seven years experience has disclosed a state of facts entirely different from that which was supposed to exist when Utah was organized."

And the Judge continued:

"These rumors and reports would seem to justify the belief that the following facts are susceptible of proof."

And such is the miserable foundation upon which America's foremost statesman built a superstructure of falsehood and hate!

About this time the New York *Herald*, far less acquainted with the real worth and unimpeachable character of the Mormons, than Judge Douglas, said:

"Some of our contemporaries have been publishing long letters from Utah, and containing heartrending accounts of the sufferings inflicted on poor, helpless women, by the brutality of the Mormon leaders. It is perhaps as well that the public should know that these letters are made up on this side of the Mississippi, and we have no doubt do more credit to the imagination than to the memory of the writers. No journal has a correspondent in Utah at the present time. It reflects some credit upon the ingenuity of our contemporaries to have be-thought themselves of getting up an excitement about Utah just as Kansas died out.

Of the facts of the case in Utah, it is very difficult to form a reliable judgment, simply because our most reliable authorities, such as Judge Drummond now in Washington, are tainted with a suspicion of interested motives."

Upon this basis of rumor and report,

Senator Douglas erected the following "facts."

"1st. That nine-tenths of the inhabitants are aliens by birth, who have refused to become naturalized, or to take the oath of allegiance, or to do any other act recognizing the government of the United States as the paramount authority of that Territory."

But the Senator was entirely wrong in his statement as to the foreign-born population, which was much less in percentage than in many parts of the Union. At the time of the speech, the First Presidency, the Quorum of the Twelve with one exception, the Presidency of the High Priests Quorum, and the First Presidency of the Seventies, were and ever had been native-born Americans; while, with very few exceptions, the members of the Territorial legislature were also native-born. He deliberately lied when he said that the aliens refused to become naturalized or to do any other act recognizing the government. As a matter of fact the Mormons were deeply, religiously, attached to the constitution, although they had so much cause to detest the course of corrupt, incompetent and tyrannical office holders.

"2d. That all the inhabitants, whether native or alien born, known as Mormons (and they constitute the whole people of the Territory), are bound by horrid oaths and terrible penalties, to recognize and maintain the authority of Brigham Young, and the government of which he is the head, as paramount to that of the United States, in civil as well as in religious affairs; and that they will, in due time, and under the direction of their leaders, use all the means in their power to subvert the government of the United States, and resist its authority."

This is one of those accusations against the Latter-day Saints, which, though dead, is destined, like the ghost in Hamlet, to prowl around, night after night, until the approach of dawn, when, unable to stand the light, it disappears, only to re-appear at midnight's hour of a succeeding day. Mormon history, viewed through any other medium than that of prejudice, is a complete refutation of Mormon treason; Mormon sermons, inspired teachings and even revelations, are a sufficient proof of the esteem in which Mormons hold the

government of the United States. However inimical to the acts of some of the officials of the government, the policy of the Latter-day Saints may have seemed at times, the latter are content to leave to discriminating posterity the decision as to their patriotism and the rightfulness of their intentions; and to the future, the test of their relative attachment to the principles of freedom embodied in the constitution, as compared with the loud-mouthed patriotism of their traducers. "Patriotism," says Dr. Johnson, "is the last refuge of a scoundrel."

"3d. That the Mormon government, with Brigham Young at its head, is now forming alliances with Indian tribes in Utah and adjoining Territories—stimulating the Indians to acts of hostility—and organizing bands of his own followers, under the name of Danites, or Destroying Angels, to prosecute a system of robbery and murders upon American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government."

In this statement the Senator was wholly false or mistaken as the sequel clearly demonstrated, for the approach of Johnston's army was resisted alone by the white inhabitants of Utah. So far as his reference to the infamous and disgusting practices of the Mormons is concerned, it is supposed that he referred to polygamy, for in matters of honesty, temperance, morality, orderly bearing, etc., there was no community in the world, as there is now none, the equal of the Latter-day Saints. The concluding paragraphs of the Senator's speech stoop to the most marked demagogism. Beginning with what rumor and report had said, which he (who had been personally acquainted with Joseph Smith and knew to be villainously maligned), above all prominent men, should have discounted; and ending with a succession of "ifs," he yet expressed views and uttered opinions upon the situation, of a nature so radical and severe, that no man, not a demagogue, could have entertained. He said:

"When the authentic evidence shall arrive, if it shall establish the facts which are believed to exist, it will be the duty of Congress to apply the knife and cut out this loathsome, disgusting

ulcer. No temporizing policy—no half way measures will then answer. In my opinion the first step should be the absolute and unconditional repeal of the organic act—blotting the Territorial government out of existence—upon the ground that they are alien enemies and out-laws, denying their allegiance and defying the authorities of the United States. I am free to say that in my opinion there is no moral right to repeal the organic act of a Territory, and abolish the government organized under it, unless the inhabitants of that Territory as a community, have done such acts as amount to a forfeiture of all rights under it—such as becoming alien enemies, out-laws, disavowing their allegiance, or resisting the authority of the United States."

Perhaps no more satisfactory reply to these wild and unstatesmanlike views of Douglas could be made than were published editorially by *Harper's Weekly* at the time:

THE QUESTION OF THE MORMONS.

If evidence were wanting to show the peculiar difficulties which environ the Mormon question, the speech of Senator Douglas, delivered a few days ago, would supply the deficiency. In that speech, which bears evidence of mature reflection, the Senator states that the Mormons were erected into a Territory of the United States on the erroneous impression that they were citizens owing allegiance to this government; and that the natural course to take with regard to them is to repeal the Territorial act, resume possession of the Territory in the name of the United States, and hold the Mormons liable to the laws of the United States in the nearest district courts, namely, those of California.

The violent cutting of the Mormon knot has afforded the political opponents of Senator Douglas a plausible opportunity of charging him with renouncing his well known doctrine of squatter sovereignty. And no wonder; for really it is stretching the facts rather too far to interpret them as constituting a deliberate renunciation by the Mormons of their allegiance to the United States Government—or rather, to find in them evidence that the Mormons never became or intended to become citizens, but have been always and are still alien enemies.

The facts as established on reliable evidence will bear no such construction, justify no such assumption. For years the Mormons have undoubtedly been self-confessed and tolerably peaceful citizens. They have never pretended, nor has any one ever charged them with owing allegiance to any other authorities than those of

their Territory and those of the United States. Until latterly, they invariably spoke of the United States Government as loyal citizens should. Brigham Young accepted a commission from the President which he has never resigned, and under which he still holds over.

Other United States officers have for years exercised their functions in the Territory without disturbance. Till the late riots, no single occurrence in the history of Salt Lake settlement can be said to have shaken the bond which united the Territory to the Union. Where, then, is the evidence of alienage? Where the ground for disfranchising the people?

This scheme of repealing Territorial acts is open to grave objections. Suppose a new Territory, carved in any future year of grace, out of New Mexico, and organized on the basis of the Kansas and Nebraska acts; suppose that Territory peopled with slave holders, and prepared for admission to the Union with a slave constitution; and suppose a congress strongly imbued with hostility to the extension of slavery; how convenient a precedent the scheme of Senator Douglas would be for the passage of an act repealing the territorial act of the new territory, and leaving the offending slave holders in the attitude of 'alien enemies.'

If this confederacy is to last, the blessings can only be secured by unswerving adherence to the great principle of local self government which underlies all our institutions. Once violate the principle—once concede to the higher authority, the right of encroaching upon the inferior, and overstepping the fixed limits of its administrative sphere to make itself sovereign—and the tie which connects the commonwealth of this continent will be weakened and ultimately severed.

Neither cities, territories, nor states will adhere to a confederacy which costs them their independence; the most that can be expected of them is just that degree of subordination to the general authority which is compensated by the benefits of the confederation.

The "late riots" referred to are those assumed from the assertions of Drummond as to the burning of the records; but the records were not burned and there was not the semblance of a riot against the authority of the United States. The testimony of the *Weekly*, therefore, that until the recent riots, of which there were none, "no single occurrence in the history of Salt Lake settlement can be said to have shaken the bond which united the Territory and the Union," is

a valuable item of evidence for the Latter-day Saints; and leads inevitably to the conclusion that if the editor knew of no such acts, they probably had not occurred, or at least were not generally known or believed, and that, therefore, the furore raised against the Mormons in '56 and '57 was the work of disappointed contractors and run-away officials.

In this connection, it will be interesting to those, who have not chanced to read the circumstance, to relate a prophecy concerning Douglas, made by Joseph Smith in the year 1843. Douglas was then a man of some prominence in the state of Illinois, but unknown beyond its limits. Having met the Prophet at Carthage, while holding court, Judge Douglas entered into conversation with the former concerning the Missouri persecutions, and after the recital of Mormon sufferings there, expressed himself warmly in deprecation of the conduct of Governor Boggs and the authorities of Missouri. This led Joseph to express himself warmly concerning the injustice of State and Nation, and in conclusion he said:

"Judge, you will aspire to the presidency of the United States, and if ever you turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

In 1856, Douglas was a candidate for the Democratic nomination, which was secured by Buchanan. Four years later he was nominated by the northern wing of the Democrats, and was defeated by Abraham Lincoln. He died, therefore, without reaching the goal for which his ambition aspired.

The writer remembers to have read, about eight years ago, an article in the *Magazine of American History*, in which it was argued that the Utah Expedition originated in nothing more nor less than a treasonable desire on the part of the Secretary of War, John B. Floyd, to dispose of a large part of the army, and of immense quantities of the material of

war, in anticipation of the Southern rebellion, which he, in connection with many of the far-sighted statesmen of the day, clearly foresaw. There are certain facts that give color to the charge. At the breaking out of the war, it was at once demonstrated that immense quantities of the munitions of war had found their way into southern arsenals; if the secretary caused this, and his agency and design are, I believe, unquestioned, then it is not improbable that he sought to put several thousand men of the regular army fifteen hundred miles away from the frontiers; from which distance it would

be impossible for them to reach the scene of war until after the first and perhaps decisive campaign. Albert Sidney Johnston, afterwards the hero of Shiloh, and one of the most brilliant generals of the Confederacy, was assigned to the command of the expedition, in the hope, it may be, that his popularity would be sufficient to attach the army to the Southern cause. That the secretary was warmly esteemed by General Johnston, is seen from the fact that the permanent encampment in Cedar Valley, was named Camp Floyd, after the secretary.

Richard W. Young.

FALSE AND TRUE NOTIONS OF A GOD.

ON the evening of the ninth instant, a densely crowded meeting was held in the Metropolitan Tabernacle, London, to welcome home Mr. Spurgeon, the popular preacher, who had been absent for some months at Mentone. The reverend gentleman addressed the meeting, and in concluding his remarks is reported by the *Liverpool Post* to have said:

"The God he worshiped was the God of Abraham, Isaac and Jacob. There was no break to him between the Old and New Testament. The god of old was a god of gold. The god of the present age was made of sugar of lead, poisonous to all who came near him."

Granting that Mr. Spurgeon is sincere in his utterances, we may say that he has separated himself from what are regarded as orthodox Christians by a very wide gulf, for there is a marked difference between the God of Abraham, Isaac and Jacob, and the God of the orthodox Christian world. The God of Abraham appeared unto that worthy patriarch in the plains of Mamre, and conversed with him, and also partook of the food prepared by the hands of Sarah, his wife, and made known to Abraham His designs concerning the cities of the plain which He was about to visit. This God of Abraham's was in the form of man, and moved about from place to

place; for we read that when the report of the wickedness of Sodom and Gomorrah came unto the Lord He said:

"I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know." (Gen. xviii, 21).

And again:

"And the Lord went his way, as soon as he had left communing with Abraham," (verse 23).

This God of Abraham, too, was the One who appeared to Moses and to the seventy elders of the house of Israel, who went with Moses into the Mount, and they saw the God of Israel, and did eat and drink in His presence. And though we are told that the Lord laid not His hand upon the nobles of the children of Israel, yet, "There was under His feet as it were a paved work as of a sapphire stone." (Exodus xxiv, 1-12). It would be an easy matter to prove from the Scriptures that God loved righteousness and hated iniquity—that He was pleased with the upright and angry with those who transgress His laws; so that we may conclude that the God of Abraham, Isaac and Jacob, the God of Israel—in short, the true and living God, Creator of heaven and earth, is a God with a body, with parts, and likewise with passions.

But these are notions altogether at

variance with the ideas of orthodox Christians respecting God. What the orthodox conception of God is, may be learned from that part of the creed of Athanasius which says:

"There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

Few men attempt any explication of this creed, and those who wish to perpetuate it, act wisely by adopting this course, for it will scarcely stand investigation either from the standpoint of reason or Scripture. From the latter we have already seen that the God of Abraham—of ancient Israel—was in the form of man; indeed, we are informed by the inspired writer that God proposed that man be created in His own likeness and image, and the proposition was executed (Gen. i, 26, 27). Furthermore, Jesus is said to be the brightness of God's glory, "and the *express image of His person*," (Heb. i, 3). And again it is said that Jesus "Being in the form of God, thought it not robbery to be equal with God, (Phil. ii, 5, 6). If there be any truth in these texts of Scripture, then the doctrine that God is a being without body, parts or passions is a figment, a false creation of the brain of man, that can have no relation whatever to time or space or anything else that exists—it is an admirable description of an infinite vacuum; and the difference between the atheist and the orthodox Christian is merely one of terms, not of fact; the former says, "There is no God;" the latter in his creed says, "God is nothing."

From the standpoint of reason the doctrine of God being an immaterial substance is equally absurd. Such a substance can not exist and never has existed. To say that a substance is immaterial is simply equivalent to denying its existence. On this point we quote a passage from the works of the celebrated John Wesley. It will be found in vol. vi of his works, page 386. His discourse

is on "Hell," and his effort in the passage we quote is to prove that hell is actually a lake of fire. He says:

"But it has been questioned by some, whether there be any fire in hell; that is, any material fire. Nay, if there be any fire it is unquestionably material. For what is immaterial fire? The same as immaterial water or earth! Both the one and the other is absolute nonsense, a contradiction in terms. Either, therefore, we must affirm it to be material, or we deny its existence."

Now suppose that reasoning, which is correct, be applied to the immaterial God of orthodox Christianity, and what is the result? Let us try the experiment, by substituting the word God for the word fire:

"But it is questioned by some, whether there be any God; that is, any material God. Nay, if there be any God, he is unquestionably material. For what is an immaterial God? The same as immaterial water or earth! Both the one and the other is absolute nonsense, a contradiction in terms. Either, therefore, we must affirm Him to be material, or we deny His existence."

Nor do the absurdities of this Athanasian creed concerning God, stop here. We are told that while the Father is God, and the Son is God, and the Holy Ghost is God, there are not three Gods, but one God; and that while each person in the Godhead is incomprehensible, there are not three incomprehensibles, but one incomprehensible. Orthodox writers are correct in saying it is all incomprehensible—that it is a great mystery surpassing all understanding.

The truth in the matter is, as is evident from the whole tenor of Scripture, that God the Father and God the Son are two separate, distinct personages, as much so as any father and son on the earth, each having a material body which is necessarily composed of parts. Not only have they bodies and parts, but they have passions also, as already noted. The Holy Ghost is also a material substance, but is not a personage of tabernacle like the Father or Son, but exists in inexhaustible quantities throughout the immensity of space, and is, in conjunction with the Father and Son, the guiding and controlling power which

directs the forces of the universe. The Father, Son and Holy Ghost are separate and distinct as personages, and are three Gods. Their oneness consisting of a oneness in power and glory—might and dominion—knowledge and attributes—and a unity of mind and purpose; and we look forward to the time when the Saints will be one with each other, and also one with the Father and Son, even as the Father and Son are now one. Not that the resurrected bodies of the Saints will be plunged into the bodies of the Father and Son, all becoming one body—individuals losing their identity; no, but the Saints will see eye to eye, because they will come to a perfect knowledge of things as they are and do exist. In that state the mind of the one will be the mind of the other, the will of the one will be in accord with the will of the other, the glory of the one will be the glory of the other, and in this sense they will be *one*. This is doubtless what Jesus had in mind when He said:

"Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John xvii, 20-22).

Atheists insist that theists, to be consistent with reason in their belief in the existence of a personal God, must prove Him to be an eternal, uncreated, self-existent being, bearing no evidences of design in His person, which would argue, of course, an anterior designer, and that would destroy the idea of this personal God being the first great cause of all things which exist. To meet this demand, Christian theists—Christianity in the meantime having become mixed up with pagan philosophy—in the fourth century formulated the creed we have quoted, respecting God. Beyond question they succeeded in getting back of all matter, and away from all evidence of design in what they called God, but unfortunately they fell into such grave error as to employ terms which deny the existence of God altogether.

It may be difficult to postulate and

maintain the idea of a single, personal being that is eternal, uncreated, self-existent, and having no evidence of design in his organism. But we know of nothing either in Scripture or reason which drives theists into such a dilemma. And the difficulties raised by the atheist are overcome when it is understood that while to us there is but one God to whom we owe allegiance—but one to whom we are to pray in the name of Jesus Christ, the Creator of our earth and of the heavens connected with it, yet there is a line of Gods of which the Beings known to us as the Father and Son are a part, which extends back, back into eternity; and which, like time, is without beginning and will also be without end, being everlastingly perpetuated as the sons of God come to a fulness of intelligence, power and glory, and made one with the Father and the Son. And in addition to these is the Holy Ghost, so frequently called God in the Scriptures; a powerful, intelligent Substance, existing in inexhaustible quantities throughout the universe, and which, operating in conjunction with the personal Gods, forms part of the Great, Supreme, governing power of the universe.

B. H. Roberts.

THE LIMITATIONS OF MEDICAL SCIENCE.

It is the common belief that the doctors as a class are able in one way and another to deal successfully with all the ills that flesh is heir to; but the doctors themselves do not ask to be thus estimated. They engage only to exercise their best skill, subject to many circumstances over which they can have no control. The public credits them with the supreme merit of infallibility on its own account, and when they fail it is too apt to charge them with wanton neglect, or something worse, instead of giving them due praise for service conscientiously performed within the range of the knowledge which they actually possess. It often happens, no doubt, that a physician encourages, or omits to discourage, this blind and unreasonable form of belief in his power, since the confidence

of a patient is an important element in every case, and may sometimes prove more effective than any kind or quality of medicine. Just how far a physician has a right to go in that direction, we do not undertake to say; that is a matter to be determined according to special conditions, and not in conformity to a general rule. But in most instances, it is safe to assert, perfect frankness, even at the cost of a confession of ignorance, is better than an affectation of saving wisdom, with the risk of being found out in the end.

The physician who proclaims that he can cure whenever he may be called, or who even asserts that he can always repeat cures which he has actually performed is a willful and mischievous deceiver. No honest and trustworthy practitioner will give such an assurance. He knows better than he knows anything else that in every case, however simple it may look at the start, his best efforts may be confounded by unforeseen events. There are possible surprises against which he is powerless, and he can never know positively that a given disease will run an established course and yield to fixed remedial influences. His exact knowledge may be put to a hopeless test any hour; and then he becomes nothing but an experimenter, guessing at what he does not understand, and feeling his way with a proper degree of caution and patience. Of course his general training serves him a useful purpose in such contingencies, and more frequently than otherwise enables him to achieve a cure; but the fact remains that he is not master of the situation, and cannot promise recovery to the afflicted as the certain result of his treatment under any conditions. Hence, the wise and exemplary physician uniformly reserves his opinion, and simply applies himself to his task with the determination to do his best, and with the hope that his skill and experience will not be found inadequate.

There is no subject upon which the public is more in need of instruction than this one of the limitations of

medical science. The doctors are slow, for obvious reasons, to disturb the pleasant and profitable faith which supposes them capable of curing everything that comes in their way; but at the same time if closely questioned, the majority of them will concede that more is expected of them than they dare profess to be able to bring about. They are not agreed among themselves, it is easy to learn by watching the proceedings of a body like the International Medical Congress, except as to a few momentary and self-indicating propositions. The views that seem conclusive to some of them are not at all satisfactory to others. Things that are true concerning the nature of diseases and the methods of treatment in one country or climate are not always, nor usually, true in another. Of the many eminent members of the profession probably not any half a dozen of them would diagnose a given case in exactly the same way, or prescribe exactly the same remedies. This does not imply that they must all be quacks to some extent; but it does go to show that their science is in the very nature of things a matter of persistent and conflicting experiment, by means of which they gain a fact or grasp a secret from time to time, only to be reminded of the vast volume of mystery yet to be explored and unraveled. They deserve a high measure of honor for their persevering devotion in the face of so much difficulty; and it is equally due to them that the world shall not ask more of them than they plainly claim the power to accomplish.—*St. Louis Globe-Democrat*.

THE BRITISH MUSEUM.

I made but two brief visits to the British Museum, and I can easily instruct my reader so that he will have no difficulty, if he follow my teaching, in learning how not to see it. When he has a spare hour at his disposal, let him drop in at the museum and wander among its books and its various collections. He will know as much about it as the fly that buzzes in at one window and out at another. If I were asked whether

I brought away anything from my two visits, I should say, certainly I did. The fly sees some things, not very intelligently, but he cannot help seeing them. The great, round reading room, with its silent students, impressed me very much. I looked at once for the Elgin marbles, but casts and photographs and engravings had made me familiar with their chief features. I thought I knew something of the sculptures brought from Ninevah, but I was astonished, almost awe struck, at the sight of these mighty images which mingled with the visions of the Hebrew prophets. I did not marvel more at the skill and labor expended upon them by the Assyrian artists than I did at the enterprise and audacity which had brought them safely from the mounds under which they were buried to the light of day and the heart of a great modern city.

I never thought that I should live to see the Birs Nimroud laid open, and the tablets in which the history of Nebuchadnezzar was recorded spread before. The Empire of the Spade in the world of history was founded at Ninevah by Layard, a great province added to it by Schliemann, and its boundary extended by numerous explorers, some of whom are diligently at work at the present day.

I feel very grateful that many of its revelations have been made since I have been a tenant of the traveling residence which holds so many secrets in its recesses. There is one lesson to be got from a visit of an hour or two to the British Museum—namely, the fathomless abyss of our own ignorance. One is almost ashamed of his little paltry heartbeats in the presence of the rushing and roaring torrents of Niagara. So if he has published a little book or two, collected a few fossils, or coins, or vases, he is crushed by the vastness of the treasures in the library and the collections of this universe of knowledge.

I have shown how not to see the British Museum. I will tell how to see it. Take lodgings next door to it—in a garret, if you cannot afford anything better—and pass all your days at the museum during the whole period of your natural life. At threescore and ten you will have some faint conception of the contents, significance, and the value of this great British institution, which is as nearly as any one spot the *nœud vital* of human civilization, a stab at which by the dagger of anarchy would fitly begin the reign of chaos.—*Oliver Wendell Holmes in Atlantic Monthly.*

COMMUNICATION AT SEA.

A GREAT ocean steamer leaves the port of New York for Liverpool. In all features of construction and equipment she is a triumph of modern engineering. She carries perhaps seven hundred people, with specie and cargo aggregating millions in value, and she will traverse the ocean at the ordinary speed of the railway train of not many years ago. Violent storms merely delay her, the heaviest seas scarcely impede her progress. Of all things in the world, we see in her the most nearly perfect embodiment of man's victory over the forces of nature. Within a very brief period from the time that a steamer loses sight of land, she may plunge into

a dense fog-bank. Then, despite all her marvelous mechanism, despite all the genius and skill lavished upon her every internal detail, she is to all intents and purposes lost. Not wrecked or destroyed, but simply lost: cut off practically, and for the time being, as much from all communication with the world as if she had suddenly been transferred to another planet. She cannot indicate her whereabouts to another vessel, she cannot recognize the bearing or distance of other ships in her vicinity, and in a few hours she will be unable to determine her own position with any certainty. Furthermore there is no knowing at what moment another vessel

may crash into her, or she into another vessel. In brief, she is face to face with the greatest peril of the sea; and the fact remains that, after all the centuries during which men have sailed the great deep, this problem of how to secure intercommunication between ships at sea during "thick weather" has resisted and still resists every attempt at human ingenuity toward its solution. Ships at sea now communicate with one another either by visible or by audible signals. Visible signals usually are made by displaying flags of different colors or patterns, which represent letters of the alphabet or numbers. Audible signals are made by the blasts of a whistle on a steamer, or by the ringing of a bell or the sounding of a horn on a sailing vessel. To steam swiftly through a fog and so increase the chances of collision with another vessel, or to go slowly and so to increase the chances of another vessel colliding with us, may be simply, perhaps, to choose one or the other horn of the dilemma. It is of more importance to do away with the dilemma itself, and this can be done only by inventing some way of transmitting intelligence from one ship to the other independently of the prevailing meteoric conditions. And it is by reason of these conditions that sound-signals fail or mislead.

Two methods of establishing communication between vessels have been proposed, one being partly electrical and partly acoustic and the other wholly electrical in character. The first system has been experimented upon by Prof. Lucien J. Blake, and, to some extent, by Mr. Edison. Its general plan is as follows: Any sort of sound-producing apparatus, such as a whistle or fog-horn, is arranged to produce its blasts under the surface of the water, wherein the sound-waves will travel in all directions with a velocity four or five times as fast as the air. There is nothing electrical, therefore, in this part of the contrivance. The receiving apparatus is to consist of a tube extending down through the ship, and open below, so as to become filled with a column of water into which

some of the sound-waves pass. In this tube is to be arranged a telephone transmitter (the contrivance ordinarily talked into), which will take up the sound which has passed through the water and electrically transmit the signals through a wire to the captain's cabin or other quiet room in the ship, where an ordinary telephonic receiver is provided, at which instrument, during night and thick weather, some one is constantly to listen. Professor Blake states that signals have thus been sent between boats a mile distant, through a rough sea and in a dense fog, and that the sound of a bell has been heard over a distance of one and a half miles, around three or four turns of a river, when entirely inaudible through the air. Mr. Edison's plan, so far as it has been made public in the newspapers, appears to involve very much the same idea as that of Professor Blake. Nothing could be clearer than the distinguished inventor's elucidation of what he intends to accomplish, but no reported results are at hand other than a general statement that intelligible messages have been transmitted over a distance of a mile through the water of a Florida river. The second system is that proposed by Professor Alexander Graham Bell, and, as already stated, is purely electrical. He suggests an insulated wire to be connected with a dynamo on board ship, and trailed for a considerable distance astern. The electrical circuit from the dynamo to the exposed end of the wire, or metal plate thereto attached, is completed back to the vessel by the water. The other pole of the dynamo may be connected to the iron ship herself. The reported theory of this arrangement is that when the current in the above circuit is interrupted by the making of signals, currents will be induced in a similar circuit established on another vessel, and that the variations produced in the second circuit will affect a receiving telephone included therein, so that signals will there be reproduced. Of the two systems thus briefly outlined, that of Professor Bell is the most promising. The objections to the acoustic plan are many and serious.—*Forum*.

GOVERNMENT OF THE ASSOCIATIONS.*

It is with feelings of great pleasure that I appear before you, to-day, my friends, brethren and sisters, to offer a few observations upon the organization and government of the movement known as the Young Men's Mutual Improvement Associations of Zion.

It would seem that there was an underlying principle, and I believe it is apparent that there is an underlying principle, a principle of life, if you please, which demanded an organization through which it might express itself. Contrary to a very popular idea, life itself antedates organization, or in other words, we must be prepared to build upon this platform, that a thing is organized because it is alive, and not necessarily alive because it is organized. So then this principle of life that antedates organization, inherent, in the hearts of the young people of Zion—this great principle demanded an organization, which organization is simply a vehicle for the manifestation or full expression of that principle. The results of that organization we here behold to-day.

The history of the movement for the past thirteen years, saying nothing more, gives us a record that will be read with profound pleasure in years to come. On the principle that no history should be made that cannot be read, I believe that the history and the record of the young people's Mutual Improvement Associations of Zion will be and can be read with great profit and satisfaction. The evidence of this is before us to-day.

Now, in order that the practical workings of this grand movement might be complete, and that as we say we learn to do by doing, and learn to see by seeing, and speak by speaking, etc., it must needs be that many little details have to be encountered and have to be commonly understood. For instance, we will commence with the organization itself in a ward capacity, and we find that this must be composed of certain

essential officers, with certain auxiliary ones, as circumstances may require. Before entering upon this, however, I will quote from a circular-letter issued by President Brigham Young, and President Daniel H. Wells, at the time this movement was made general. This should be the keynote to the organizations and their subsequent government. A desire in this letter was expressed very forcibly "that the young men might have an opportunity to and be encouraged in bearing testimony to and speaking of the truths of our holy religion, and upon this foundation, of faith in God's great latter-day work, let the members build all true knowledge." And furthermore, it was urged that those persons who had been designated at that time to take up the practical and general organization of these societies should "confer with the Bishops and local authorities, and acting in unison with them, call meetings, organize associations, attend to meetings, the election of officers, and give such instructions as the Spirit of the Lord may inspire and counsel from us may direct." I wish to emphasize this principle and this argument that was given to us in the beginning; that it is upon this foundation, as broad as eternity, if you please, upon which these societies were to be organized and subsequently managed, governed and developed.

Then in a ward, this conferring having been attended to, the matter having been thoroughly understood by the local authorities, a person should be selected or nominated to act as President of the Association. This President is, of course, an essential officer. He has the privilege of naming two counselors. Following this would be a secretary and treasurer, and these four, at least, are essential. These persons are presented and sustained by the vote of the ward. Then auxiliary officers, such as corresponding secretary, librarian, collectors of specimens, etc., can be subsequently added. I merely draw

*A lecture by Milton H. Hardy, delivered at the Y. M. M. I. A. Conference, June 2, 1888.

attention to this to establish an essential point. Now, what should this president do? The president of an Association should be clothed with the spirit and genius of his calling, should be able to preside in dignity over the various spirits, if you please, that would be manifested, in different degrees, among the members of the society, and that while it is not necessary that he alone should do all of the speaking, all of the praying, etc., he should be able to harmonize and organize all that was within the purview of his Association to develop, to the utmost, those faculties, powers and gifts that are within the minds of the young people. This president should preside at the regular weekly evening meeting, monthly joint sessions, and regular council meetings that would be called in connection with the officers of his Association. He should act as chairman of the executive committee or board regulating the programmes of exercises governing the class work of the society. He should assign the work to those who have exercises to perform, and personally examine the queries that would be presented in written form for subsequent consideration. Now, passing from this president with these duties, the counselors should sustain him; the secretary should be imbued with the spirit of his secretaryship, and should be a person who understands what minute-taking and minute-making mean, and he should be a person who fully senses the sacredness of records. The nature of keeping these minutes is to record the programme that has been enacted at the meeting. If the preparatory work has been done, the programme filled, the proper recording or entering of this enacted programme makes almost the complete minutes for that evening's work. Of course the corresponding secretary, etc, should have a proper sense of the nature of the same work, but particularly it seems to me that the recording secretary should be imbued with that peculiar integrity and spirit that should characterize a person who has the charge of records, and be able to make a proper account of the exercises given from meeting to meeting.

Having then a ward Association with these essential officers and these weekly class meetings, with these home readings—the home readings forming the basis for the weekly class work—having these council meetings, having these joint sessions (at which of course the president of the Young Men's Association would preside), we would pass it as a constituent of the stake organization.

In regard to the superintendent, or general officer of the stake, he should, as one qualification, necessarily hold the office of a High Priest. He should be aided in his work by two counselors. There should also be a secretary and treasurer to make the essential officers of the stake superintendency. This stake superintendent should supervise the work of his stake, generally. He should superintend the organization of Associations in the various wards where an organization has not already been effected. Where one has been effected, then he should superintend the annual election of officers for the various wards, so far as it is possible for him to do so personally, or by one of his aids. He should personally conduct district conferences throughout his stake. He should plan for and personally conduct annual and semi-annual stake conferences. He should preside at council or business meetings in the several districts of the stake. Having items of business that should be presented, previous to the conference, he should confer with the Bishops and local officers, so that everything may be in harmony with the stake presidency, when the conference shall take place. He should, as far as possible, personally visit the Associations, examine their records, and hold reviews. These reviews would comprehend the work of the Associations during the period between the times that he would appoint for holding them; going through the main features that the class work had covered, and in doing this, of course, he should be an educator, not in the popular acceptance of the term, simply developing the faculties and leaving the cultivation of the affections uncared for,

but he should be a true educator, keeping ahead, if you please, of the organization. He should lead, and be prepared to criticise, to correct, to instruct, to improve, to encourage, and to block out and plan the work of the society, and by so doing he would be able to hold intelligent and profitable reviews, the work in every particular being systematic and progressive. He may conduct examinations, and should also sign certificates of efficiency of the various members who have completed the course as planned. For instance, if a member having a member's certificate, having attended faithfully, not necessarily having been in every case an active member, in declaiming, or in reading, or in speaking, or in performing assigned exercises, but who had shown a desire to learn and be useful, such a member would be a fit person for a second certificate or certificate of attendance, and when he had passed examination in certain exercises in programmed work, then a certificate of efficiency may be given, that each individual member may know how much work has been accomplished.

Now, having said so much in regard to the ward associations and societies individually, and their aggregation as a stake organization, and having mentioned some of the duties of the officers, the subject of the government of the Associations becomes comparatively simple. If the principle we have mentioned is correct; if the key note that has been given be earnestly applied and kept in view; if the organization be properly effected, and the spirit of continuity be urged upon by every member; that the societies once organized are organized permanently; that there is no re-organization of an association; that when an adjournment takes place between the annual and semi-annual conference, it is simply a vacation during the summer months, and when the work is recommenced, the names of the members who are present are entered on the roll and new members added, but that it is the same organization—if this be understood, and the officers be alive throughout the Stake, the management or government

of the Association becomes comparatively easy.

The success in the government of the society lies in having the work prepared. I will simply enumerate a few things that must be attended to, commencing with the necessity of having council or business meetings in which there should be planning, reading, thinking, studying, praying, praying to comprehend the needs and wants of the members, praying to understand the spirit and genius, as I said before, of the organization, and the mind and will of Him who governs all, and trying to understand the spirit and counsel of those who are placed over these organizations. And I may say by way of digression that we should try to understand in every meeting, whether for recreation or for study, that it is upon the foundation of faith in God, faith in the dispensation of the fulness of times, faith in the work we are engaged in as a people, these organizations alone can progress. We may develop the faculties; we may all become comparatively intellectual, but we cannot progress in the great science of life unless we build upon the foundation of faith in God the Eternal Father. The idea is held by many that if we simply look after the mental part of man, the intellectual and possibly the physical and moral, we have accomplished all that is needed. But the spiritual part of man as well needs constant care and attention, and every one who lives in the line of his work, and drinks from the stream of revelation, and stands in his own place and does not attempt to assume or get the position of another, will know from time to time how to perform his duty. And I would say here that these associations have not been organized because the various departments and quorums of the Priesthood are in any way defective. It would be very hazardous for a young man to suppose that this was the cause of the establishment of the Young Men's Mutual Improvement Associations. These Associations are simply a part of the grand organization, auxiliaries to the

Priesthood, and as young people I want to urge this: do not confound development of the faculties with cultivation of the affections; do not confuse priestcraft with Priesthood; do not confuse tyranny and domination with the beautiful principles of obedience, government and harmony. Do your work so that at any time you can receive a little flattery or be corrected without the slightest excitement. If reproof is necessary, be able to receive it just as pleasantly and indeed more gratefully than you would receive a word of praise or commendation.

Now, if council meetings are appointed and held, and the work has been considered, then comes the programmed work. If the meetings are properly conducted; if the class meetings are regularly held, three of them at least in one month, the preparatory work done, the organization will be a success. At the monthly joint sessions the exercises should consist of a sort of summary of the previous three meetings' exercises, with such other parts as may be entertaining and refining, except when a public lecture takes place. In selecting these lecturers, it should be made a special point to select professional lecturers, or persons who have given special thought to the subjects they are called upon to present. Every man ought to be a skilled workman just as far as he can accomplish that end, so that when he is selected by an Association to lecture upon any subject he will be supposed to understand the work required of him. In every ward throughout all the Stakes there will always be found persons who are really professional in certain lines. There need be no difficulty in the matter of securing persons who will give professional lectures; that is, when they are given a subject, they will come prepared, for instance, to take up half an hour or forty minutes, or an hour, as the case may be. The selection of that lecture forms a part of the executed programme of the Association, so that in this sense we should try all of us to be professors or professional workers, earnest, industrious and

skilled, so far as doing makes us skillful. It seems to me that any society, however remote from the centre, can secure the services of persons who will be able to talk upon various subjects intelligently to the members of the society.

One word in regard to district meetings. It would seem to be necessary in the first place for the superintendency to group associations, especially in the larger Stakes. The appointment and management of these district meetings should be made through the Stake and the local authorities, that is, through the presidency of the Stake in a Church capacity, and particularly through the Bishop of the ward where the district meeting is to be held, that there may be no clashing with other meetings. It has been found in multiplied instances that the people living in remote villages are only too pleased and grateful to entertain, in a handsome manner, those who will visit them. We frequently have a meeting house in the centre of a group of towns and villages that will hold possibly one-eighth or one-tenth part of those who would gather at the county seat, and by the time we have gone over the year's work we have held several quite large meetings, met the people at their homes, the houses filled in different parts of the Stake, while if we had but one place of meeting, the building could not have held the people, and many of the people visited could not have conveniently attended.

Now comes the annual Stake conference held some time in the spring, early enough that the reports may be in by the middle of the month of May, showing results of the years' work, keeping in view the visits of the general superintendency; and the semi-annual conference in the fall, to be held early enough for the annual election or sustaining of officers and the preparation for the winter's work.

The Young Men's Mutual Improvement Associations are characteristically composed of young men, suggestively from about fourteen years to about thirty-five or forty. There will then be

seen to be a relationship between the Young Men's Associations and the Primary Associations in the different wards; and the distinct organizations of the Young Men's and Young Ladies' Associations will be kept intact; while the relationship between the Young Men's Association and the Sunday school of each ward is beautifully preserved. As I have said, suggestively, the age has been set at from about fourteen years to about thirty-five or forty, thus making the members of the Association young men, not children, not boys necessarily, but young men. At fourteen and a half years adult life begins, and the exercises should be in accordance with the age of the members, with the establishment of certain privileges that characterize membership; with the relation shown between the Young Men's and Young Ladies' Associations; with the relation shown between the Young Men's Associations and the Primary Associations, and between the Young Men's Associations and the Sunday school. The systematic programmed work, home readings, weekly class work, monthly joint sessions, district conferences, annual and semi-annual Stake conferences, council meetings, classifications, professional lectures, queries, reviews, summaries,—with all this established, clearly defined and maintained throughout every Stake, then the work and the results in all the Associations are, comparatively speaking, the same.

Now, in regard to programmed work that has been published for our weekly class work. We have, for instance, analyzed seven dispensations, and I do not say this because there is anything particularly fixed about the matter, but it makes a very pleasant division of the subject, and besides there are other dispensations, as for instance, the one introduced by Enoch, grand and sublime beyond human conception as measured by its crowning results, yet so little spoken about in the Scriptures as to practically exclude it from the list of subjects for the first readings. If we take up the

Adamic dispensation and look in the analysis for the subject and subdivisions of that subject, a ten minutes lecture, the time usually allotted in the programme, can be given by almost any industrious student. He is conveyed interestingly and briefly through this dispensation. Taking this dispensation as well as the subsequent ones as wholes or entireties, nature's method of presentation, and studying prominent features only, afterward being able to locate one's self in the great field of scriptural literature, all the details of a minute study will naturally invite us to thorough and constant investigation.

From the Adamic dispensation we pass to that of Noah, thence to the Abrahamic, we then enter upon the Mosaic and Prophetic. These four giving, in analytical form, the principal thread of the Old Testament. For the fifth dispensation we have the Nephitic, following mainly, for the first time, one of the three threads running through the Book of Mormon, namely, the historic. Then for number six we have the Meridian of time, or an analysis of the New Testament. Then for number seven, we have the Dispensation of the Fulness of Times, in which we have subjects and sub-divisions in Church history.

I wanted to say this much, because upon these analyses, with the four basic studies, namely, theology, history, literature, and science, we must build in order to establish a general system and course of instruction.

It seems to me that we ought, as young people, to be leaders in our recreations, adopting whatever is legal, whatever is desirable; and then officers and members of the Association should be the leaders of those recreations, because leaders should lead.

To go farther into detail at this time would carry me too far. The outline that I have presented, in these observations, I hope will serve to make us more united in our efforts in systematic programmed work; because in this, as every teacher, as every educator will see, depends, to a great extent, the success of our organizations:

PARTIAL SUMMARY OF ESTABLISHED
POINTS.

1. The Mutual Improvement Associations are permanent organizations.
2. The Young Men's and Young Ladies' Associations are distinct organizations.
3. An Association once organized is organized permanently. The work goes right on as though no vacation had occurred until the time of annual election or sustaining of officers after the vacation.
4. Home-readings are based upon the assigned work of weekly class-meetings.
5. Three weekly class-meetings at least are held each month between the semi-annual or fall conference and the annual or spring Stake conference.
6. Six monthly joint sessions are for summaries and recreations, based upon the work done during the three preceding weekly class-meetings.
7. A general district meeting is held in each district in the Stake during the year; great care being taken not to interfere with other meetings.
8. An annual or spring or a semi-annual or fall conference is held in each Stake each year.
9. A general annual conference is held each year about the first of June.
10. From the basic studies of theology, history, literature, and science, spring all the special or subdivisional branches of development and culture.
11. The analyses of the Bible, New Testament, Book of Mormon and Church

History form the basis for "dispensational" work.

12. The general educational or reading course is the expression of the four basic studies.

13. The intermissionary labor is a permanent factor in developing individual testimony, the art of public speaking and the general harmony and equalization of societies.

14. The establishment of libraries and reading rooms is significantly a part of the young people's work.

15. The constitution and by-laws of the Associations consist of the spirit of the Gospel, systematic, progressive programmed work, and a constant regard for the wants of the Associations as an aggregate.

16. Leading our recreations forms an important part of the young people's work.

17. The Improvement Associations are auxiliaries to the school of the Priesthood or general government.

18. THE CONTRIBUTOR is the organ of the Mutual Improvement Associations throughout the world.

I am grateful for a practical connection with these Associations. I am grateful for a testimony of the divinity of the work, and may our Father inspire us to seek counsel and wisdom, and to work and study to comprehend these grand principles and truths of theology, history, literature, and science, until we reach an eminence above and beyond anything that can be comprehended by the mind of man unaided by direct revelation.

MUSIC IN THE ASSOCIATIONS.*

A FEW uses of music in the Associations should be: A means of worship, to bring the minds of those assembled into a proper state for the exercises which follow; to bring a happifying feeling into the heart by its soothing and ennobling influence; to draw the minds of

all into one purpose by either all joining in the same song or partaking of the same feeling, by concentrating the minds on the same subject; to entertain (not to amuse); to improve each individual member in general, and those in this respect talented in particular; in this refined accomplishment, by a hearty encouragement of every point of excellence,

* Lecture by Evan Stephens, read at the Y. M. M. I. A. Conference, June 2, 1888.

to give practice, experience and training; to aid by its influence in ennobling and refining the tastes and feelings of youth.

Its abuses generally consist of indifferent, poor (or worse) renditions of the musical exercises, and in making inappropriate selections. Both are generally the result of an erroneous idea that it matters but little *what* is sung or *how* it is sung, so long as the usual amount of singing is indulged in. As well think that it matters not what kind of water we bathe in—filthy or clean—so long as we bathe.

All the aims of our Associations tend to one great end—the improvement of the members, morally and religiously, and I take it that every exercise on their programmes, or article in their by-laws, or resolutions, which does not directly or indirectly lead to this end, must be out of place. Formal exercises without any special aim should have no place at our meetings. Let us consider what part music holds. It is safe to say that one-third of the time of meetings is devoted to it; how important then that this one-third should be made an effective means to the desired end. Nothing can so blight the usefulness of anything as inferiority of the article. Even bread, "the staff of life," when poorly made, becomes the bane of the housewife's table; so, badly rendered music becomes harrowing to the soul; degrading instead of elevating the mind; making the speaker nervous and irritable instead of inspiring him on to his theme. Many a one offering prayer, after the first hymn, would, were he to express the feelings of his heart, begin with, "Lord have mercy upon these poor singers." Such must be the result of the want of proper preparation and attention. The cause may be far reaching, extending probably through the entire organization and even beyond. Still the disease, if properly attacked, is not incurable.

We are prone to be too aimless and formal in this work. We should aim to have suitable selections, such as would have a tendency to at once bring the

minds of all present to the work they had met to accomplish. While on this subject let us consider the musical contents of the "programme." We generally have a "song by so-and-so," an instrumental solo, etc. These are quite generally unsuitable. "Love, Darling do you Love me," "We never speak as we pass by," and such aimless, meaningless ditties too often form a sad contrast to essays on religious and moral topics; while songs with beautiful sentiments, such as "The noble boy of truth," "Have courage my boy to say no," "The village blacksmith," etc., seldom find a place.

An influence for good could be exercised by encouraging instrumentalists on instruments that tend to elevate, and bring the young into desirable society and surroundings. The piano and organ are pre-eminent for these qualities, and should be most encouraged. They are the home instrument; they are the instruments above all others that invite the son and daughter to stay at home and enjoy the society of father and mother, brother and sister. They are the instruments that best of all unlock the mysteries of the divine art to the student; either of these with the voice makes a complete whole, and they offer no inducement to street parading either night or day. How many of our young men waste much—nearly all—of their spare time in little bands out on the streets playing mouth harmonicas, banjos and guitars. The good they derive from the sweet but superficial music is more than counteracted by the habits formed and the time wasted. Boys are the parents' home treasures, and home influence is necessary to make noble, useful men of them. If we would guard them against using tobacco, drinking liquors, habitual street rambling, aimless, superficial employment, and wasting all the precious time of youth on trifles, and encourage them only in that that has within itself no danger, but on the other hand, endless progress, in that which is beautiful, refining and happyfying, it will be well to encourage singing, organ and piano playing above all

else in music, as they tend more than all else to effect good results morally, religiously and artistically.

That which will be of the most lasting service and at the same time the greatest present benefit should be used. The peculiar aim of our Associations calls for a particular style of music and songs; a style not yet supplied by our composers; a happy mixture of the religious and secular, without being trifling. We want that music that has in it the vigor and sprightliness of youth. To be as serviceable as possible it should generally be so arranged that it could be advantageously sung by either male or female voices alone or together, and supplied with a melody sufficiently attractive to be useful if sung alone. A collection of such music would be equally useful to the Young Men's and Young Ladies' Associations; and the young missionary possessing a voice would be supplied with a good stock of the missionaries' great friend and helper, suitable songs and hymns with which to open services and to entertain the kind hearts who may take him in. On this point let me quote from a letter I have from a friend on a mission: "The songs I learned at your class are invaluable to me. I never sang a song in a house yet, but a welcome was assured me all night and generally ever afterwards. If we sing well the prejudice of the people seems to suddenly vanish and they will listen to what we have to say." This mode of charming any evil influence is by no means new; it was in vogue in Saul's and David's days, and it is yet as potent as ever.

In order to make it what it should be in our associations then, we need first a collection of music specially composed to fill these peculiar requirements. Then (if such a man is not already in the association) spare no effort to enlist the interest of a capable musician to take charge of the singing and make it even excel that of the ward choirs. It will not hurt the young people to remunerate such a man, though doubtless the greatest incentive to set him to work would be a belief that there

was a determination to excel in the hearts of the young people. The last fifteen or twenty minutes of every meeting could well be spared for practice. It would be a far better use of time than that now generally spent in the singing exercises of these meetings. And we must admit that one of the most difficult things to find is time to practice.

Association choirs should be formed, not to do the entire singing, but to lead the rest and occasionally to render a selection. To stimulate such reform in music, as soon as a certain degree of proficiency is attained by some associations, it would be well for two or more to meet together to sing with and for each other. This could go on until we could have grand musical festivals of Improvement Association singers, in connection with our conferences here. The material for a fresh, grand, vigorous young choir of five thousand voices is to-day ready for use among the associations within one hundred miles of Salt Lake City. We have musical works by home authors, lying in their desks ready for them to come forward and render, in unequaled grandeur. Then why do we slumber and go begging for singers when we could make the world look on with wonder, admiration and surprise? When will we come up to the inspired genius of the man who planned this building, and placed this mighty king of instruments here to put to shame the little few who try to make themselves heard at its feet? When can we say "the organ is too weak" for the voices? Is it not the place of the Mutual Improvement Associations to attain to this? Who should, if the youth, the strength of the people as represented in them, do not? Must children with their sweet but immature voices, do it, or should the aged whose harps have with long, but noble usage, at last become unstrung, perform the task? Let the future answer.

Let not this hint of mine cause any one to indulge in grand dreams of musical festivals, and neglect the work that will make them possible (fatal, though common error). The grand structure

can only appear when stone after stone has been laid.

Begin and continue right, and the grand final result is assured, and indeed the little results to each individual member

of each individual association are the greatest of all. Let us go to at once and let music fulfil her noble mission of good in the great work we are engaged in.

LIBRARIES AND READING ROOMS.*

WHILE the subject upon which I discourse to-day is not a new one, it has received comparatively little attention in our Territory. The thoughtful person cannot but recognize in this a grave subject and a wide one. I shall, however, only attempt to bring before you a few simple thoughts, which press themselves upon me; hopeful that if I err in my judgment you will profit by my errors, and, if I am right, you may be benefitted by a confirmation of truth.

Enter the library and you stand in the presence of thousands upon thousands of books and manuscripts, collected from all ages and climes. Tier upon tier and case upon case, they range themselves around you and above you; and with a voiceless eloquence invite to a perusal of their pages. You have here, in the words of Emerson, a company of the wisest and wittiest men that could be picked out of all civilized countries in a thousand years. They have set in best order the results of their learning and wisdom. The men themselves were hid and inaccessible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out to us, the strangers of another age. Such, in brief, is a library.

The student of history cannot fail to note that these consulting-rooms have been a powerful agency in the development and enlightenment of mankind; that the progress made in civilization and the spread of that universal knowledge which so enriches the world to-day, is attributable in a great measure to the founding of libraries and the gather-

ing together of books—the repositories of knowledge. When we consider that all that has been effectively thought, said or done, from creation's dawn down to the present time, has found its record in the pages of books, we will understand that to collect, arrange and set in order these instructors is a noble task, a task that has always borne wholesome fruit and tended to enrich the heart of the laborer.

The ancients who spent years in making that which is now the work of a few days, hoarded up their treasures in libraries of stone. We learn that the philosopher, Aristotle, was the first Greek collector of books, and that in his library not the least of the treasures were his own works. The classic Greek and Latin writers make frequent allusions to the libraries of the past, and modern discoveries tell us that the founding of libraries and museums was a very important feature in the economy of the ancients.

Probably the largest collection of literature prior to the invention of printing was the Alexandrian Library, formed by Ptolemy I and Ptolemy II, of Egypt, at the suggestion of Demetrius Phalerius. He became a fugitive from his native country and found refuge at the Egyptian court. While there he spoke with admiration of the public libraries at Athens and succeeded in infusing a desire among the Egyptians to emulate the example of the Athenians. This culminated in the establishment of the Alexandrian Library. Demetrius was chosen president, and he diligently employed himself in the collection of the literature of all nations. This collection increased from time to time until it numbered some seven hundred thousand volumes and the

* Lecture by James A. Langton, read at the Y. M. M. I. A. Conference, June 2, 1888.

institution became renowned for its excellence. Connected with the library was a college, or retreat for learned men, called the museum, where they were maintained at public expense.

The Bodleian Library, the public library of the University of Oxford, so called from Sir Thomas Bodley, furnishes a very bright example of beneficence. Many of the previous collections of books and manuscripts belonging to this institution were destroyed during the reign of Edward VI. Besides restoring the building and providing a fund of £2,000 for the purchase of books, Sir Thomas Bodley also presented a collection which he had made on the continent, valued at £10,000, and an estate for the maintenance of officers and for keeping the library in repair. This library was first opened to the public November 8th, 1602. The example of Bodley was followed by other benevolent persons and the number of volumes is constantly increasing by donations and by the copyright law, which entitles it to a copy of every work printed in the United Kingdom. This vast collection comprises about four hundred thousand volumes—a wilderness of books—and is remarkable not only for its size, but for the peculiar character of its volumed numbers. An adequate account of the bibliographical curiosities which are accumulated here would fill a goodly volume.

Truly may the scholar, as he sits in the reading cells and curtained cages of "Old Bodley," murky in its antiquity, redolent of old bindings, fragrant with moth-scented coverings, say with Southey:

My days among the dead are passed,
Around me I behold,
Where'er these casualeyes are cast,
The mighty minds of old.

I shall next call your attention to one of the prominent libraries of our own country. I quote from an article, entitled, "A New Public Library," by James Grant Wilson:

For half a century, James Lennox, well known as among the most benevolent and wealthy citizens of New York,

and as a highly cultivated scholar, has been quietly gathering together, what he himself has designated as a "collection of manuscripts, printed books, engravings and maps, statuary, paintings, drawings and other works of art" which, with the building now containing them, has been presented as a free gift to the public. The giver has also declared that no necessary sum of money shall be withheld to complete the collection upon a scale commensurate with the intellectual wants of New York.

The value of the gift to the scholars and students of the country cannot be overrated. Neither time, labor nor money has been spared in collecting treasures of art and literature, the like of which cannot be found in the land. In the departments of early American history, Biblical bibliography, and Elizabethan literature, this library supplies an hiatus which exists in the Astor and all other American public libraries. In many respects it leads the world, surpassing even the large and noble collection of the British Museum. Among the many interesting manuscripts is Washington's Farewell Address, pronounced by a great English historian, "The wisest of all uninspired writings." It was acquired by Mr. Lennox for the trifling sum of £400. Looking at this and other manuscript, remains of illustrious men—reading from the same papers, now perhaps, yellow and faded, on which the writer's hands rested—we seem to be all but in contact with the great heirs of fame.

There is such a story in every blot, so much of character in every flourish of the pen, such meaning in every word traced or interlined, that such holographs answer most of the purposes of a personal intimacy; and we should not perhaps, wonder at the prices paid for a signature, a few verses from a poet's pen, or several sheets of paper containing the original farewell address of a great and good man like Washington.

The value of books as a means of culture is at this day recognized by all men. It is self-evident that more knowledge is derivable from reading and reflection upon what is read, than from any

other source. A literary taste is at once the most efficient instrument, of self-education and the purest source of enjoyment. "If the riches of both Indies," said Fenelon, "if the crowns of all the kingdoms of Europe were laid at my feet, in exchange for my love of reading, I would spurn them all." Next to a good college, a good library may well be chosen as a means of education. A book, in reality, is a "voiceless teacher," and a great library is a virtual university. Its benefits extend to all classes; for by promoting universal education a people are rendered more competent to secure their own welfare and the welfare of those dependent upon them. Literary biography is crowded with instance upon instance of the great men who attribute much of their success in life to the public library of their native town or city. Lord Macauley having asked an eminent soldier and diplomatist, who enjoyed the confidence of the first generals and statesmen of the age, to what he owed his accomplishments, was informed that he ascribed it to the fact that he was quartered in his young days, in the neighborhood of an excellent library, to which he had access.

The late Belgian Minister, M. Van de Weyer, in his evidence before the select committee of the House of Commons on Public Libraries, said respecting their advantages in the cause of education, "We have found in our young men a great change in their habits, and a progress in the development of their minds, since the increase of our libraries."

Without libraries it would be impossible to attain more than a moderate amount of knowledge on any great branch of art, literature or science. Take the young man of our Territory to-day, who has tasted, to some extent, the sweets of literature. He has a keen, vigorous appetite for knowledge; an earnest desire to be abreast with his age. Such a young man is not content to feed upon a few choice authors even though each be a library. The means with which to purchase books he has not, and is thus left without the tools, so necessary at this period—the threshold of life

—for his development and happiness. Place now a good library at his disposal and what a wholesome effect it would have upon him, and through him upon those with whom he mingled.

There are many individuals who desire valuable information regarding their chosen vocations. After a person has chosen a profession, he desires to educate himself in that particular branch thoroughly, and if need be, to the exclusion of all other reading. In order to do this he must read not only the text of his profession; but the notes and commentaries; he must read the history and the philosophy, the fact and the fiction; in short, everything that has even a remote bearing upon his subject should be read; but where the public library does not exist such running-down of literature would be to many a matter of impossibility. Again, how precious are the minute fragments of time, which are wasted by the young, especially by those who are toiling in the mints of knowledge. If the cosy, cheerful reading room connected with the library answered no purpose other than the gathering from the streets and by-ways of those who squander time—"the stuff of which life is made," it would be a sufficient argument in its favor. We cannot doubt but what the library is a nucleus around which all that is good, intellectual, refining and progressive will rally. Every town, city and village should have one, and every family should have the germ of one. A home without books or music—think of it—a house without furniture, a valley without rivers or babbling brooks; a forest without birds or sunshine! Let me here advise all young men to begin making a collection of books. In this connection, I beg of you all to read Washington Irving's delightful sketch entitled "Roscoe." Mr. Roscoe's valuable library was sold under the hammer of the auctioneer and to his books upon parting he addresses the following beautiful lines:

TO MY BOOKS.

As one, who, destined from his friends to part,
 Regrets his loss, but hopes again erewhile
 To share their converse, and enjoy their smile,
 And tempers, as he may, affliction's dart,

Thus, loved associates, chiefs of older art,
Teachers of wisdom, who could once beguile
My tedious hours, and lighten every toil,
I now resign you; nor with fainting heart;

For pass a few short years, or days, or hours,
And happier seasons may their dawn unfold,
And all your sacred fellowship restore;
When freed from earth, unlimited its powers,
Mind shall with mind direct communion hold,
And kindred spirits meet to part no more.

Such was the love of Roscoe—he who “like Pompey’s column at Alexandria, towered alone in classic dignity”—for his books, and such must be the love for literature of any young man who would become a blessing and a benefactor to his countrymen. I have written thus at length upon the utility of the public library because I am of the opinion, that when a community becomes thoroughly impressed with the importance of an undertaking, strenuous efforts will be made in that direction; and while circumstances may frown upon one’s endeavors for a time, earnestness of purpose and energy, when combined with intellectual acuteness, are sure to conquer in the end.

The public libraries of our own and other countries derive their most substantial aid from donations. Men of wealth, recognizing the benefit which such institutions confer upon society, give freely to their founding and maintenance.

It often happens that college and university libraries are supported by those who were once students of the institution. They, on becoming “solid men” of business, become also benefactors of their *alma mater* by leaving handsome legacies. Now, it would appear to me, that among us earnest efforts should be made to create a more universal taste for the best literature. I do not say that we value books and reading less than the people of other countries. Ruskin in his lecture entitled “King’s Treasures,” enters his protest against the English people despising literature. Says he: “What do we as a nation care about books? How much do you think we spend altogether on our libraries, public or private, as compared with what we

spend on our horses? If a man spends lavishly on his library, you call him mad—a biblio-maniac. But you never call any one a horse-maniac, though men ruin themselves every day by their horses; and you do not hear of people ruining themselves by their books. Or, to go lower still, how much do you think the contents of the book-shelves of the United Kingdom, public and private, would fetch as compared with the contents of its wine cellars? We talk of food for the mind, as of food for the body; now a good book contains such food inexhaustibly; it is a provision for life, and for the best part of us, yet how long most people would look at the best book before they would give the price of a large turbot for it!”

These remarks are, to a certain extent, applicable to us as a community; but notwithstanding, I am ready to believe that there are many benevolently inclined persons in our Territory that would give liberally to the founding of libraries and reading-rooms, if proper steps were taken to secure such endowments and to make a judicious use of them. This work would be in direct keeping with the character of the Young Men’s Improvement Associations.

What organization is better qualified to take this responsibility? Then let a public meeting be called, and have those who are desirous of establishing a library, organize themselves into an association for that purpose. Call upon philanthropic men to donate liberally. Solicit donations privately and through the public press; prepare a series of entertainments, lectures, etc., and charge a small admittance fee, letting it be known for what purpose they are given. Give public amusements, musical concerts, dramatic representations, picnics, etc., and let the object to be attained be thoroughly advertised everywhere. Other ways and means of raising funds will suggest themselves when the work is properly in hand; and I trust that the time is not far distant when there shall exist in Salt Lake City a free circulating library, first-class in every particular, and under the management of the Im-

provement Associations. Connected with this I hope to see reading-rooms of a pleasant and attractive character, thoroughly supplied with wholesome literature and open to all clean and orderly persons at all times of the day and evening.

This central library would be incomplete without tributary libraries in each county seat, and also, less extensive ones in every town and village. The books found upon the shelves should be carefully chosen by those eminent in literature and sound of judgment. They should be best in every kind, prepared in the most perfect way possible, divided into pleasant volumes, light in the hand, beautiful and strong, and thorough examples of binders' work. Every province of learning, both ancient and modern, should have its treatises, biography, history, poetry, fiction, travel, scientific works, theological works, criticisms, philosophy, pedagogy, essays, reviews, magazines, dictionaries, etc. etc., together with the most perfect system of catalogues, indexes, and books of reference. The works of our home authors should occupy an important place in the alcoves of our public libraries. When you read a book written by one whom you know, you are far more interested in it than in a stranger's book. What works are so calculated to inspire faith in God and love of home as the literary efforts of those whom we love, both for their goodness and purity of life, and the brightness of their intellects made so by the inspiration of God. A thorough system of grading should be

carried on from the central to the tributary libraries. Let the library in the small town supply the reader with those books which should be read first, recognizing the fact, that there is a natural order of acquirements; to illustrate, for young readers, biography is better than history, history than philosophy, and descriptive poetry than metaphysical, and so on through every department of learning. After reading the works in the town library, the student may apply to his State library and there get a higher class of literature. From here he may go to the central library, which should supply him with the masterpieces of literature. Even the ripest scholar is puzzled to know what books he shall read among the myriads that clamor for his attention; for this reason, I cannot but think, that every library should be supplied with a professor of books and reading. It is not enough to merely introduce the student to these quarries of knowledge; he should be taught where to sink his shafts and how to work them. A librarian should be a scholar, and a "ripe and good one," that he may properly direct the minds of the inexperienced. In conclusion I desire to say that there are many useful and excellent modes in which a man may benefit his kind. He who relieves the sick and the poor, is a benefactor of his species; but he of all others, is engaged in the noblest work, who seeks to elevate intellectually, morally and religiously the minds of his fellows.

The absent are always in the wrong.

THE STUDY AND LESSONS OF HISTORY.*

I ACCEPTED this appointment with some degree of confidence because I believe I am familiar with many disadvantages which our young people have had to meet, not only in the study of history but in those incentives, which lead to systematic historic reading. It

* Lecture by J. M. Tanner, delivered at the Y. M. M. I. A. Conference, June 2, 1888.

has been customary with many to devise plans for such study; but intellectual food, like bodily nourishment, must bear some relationship to the already existing ingredients of the brain. In the body, however, the action of the various organs excites the appetite, and the appetite makes its demands involuntarily. Reading is not necessary to the exist-

ence of the brain, and whatever appetite for it is possessed must be created and the action is therefore voluntary. The brain will assimilate usually just what its appetite demands, not only in quality but in quantity, so that when the appetite is once awakened the brain texture selects such intellectual food as may be assimilated with its component parts.

All men do not care to be fed on the same intellectual food any more than they all prefer the same diet. The law of natural selection must be respected. To draw up an intellectual bill of fare according to some one else's liking may be no more fitting to the brain than pig meat to a Jew's stomach.

One often meets ill-mannered people who are always asking their acquaintances, sometimes strangers, if they have read this or that book, just because they think it popular. Professors of literature frequently rehearse to the public the familiar expression that no man that has not read Dickens' works can be considered a well educated man. Yet it may be consistently said there are thousands and thousands of well educated foreigners who never saw Dickens' works. Again thousands of such men have lived before Dickens was born. It is not then an essential ingredient of a good education. A German might depreciate his own countrymen that are ignorant of Goethe or Schiller, so that such reading, after all, belongs more to the conventionalities of certain society than to the support and development of the intelligence.

It is not then always wise to develop a plan of reading to fit all minds; but after an appetite has commenced to manifest itself let a student satisfy himself by reading that which he is most curious to know, that which his own brain calls for.

Some now think that because history commences with Adam the beginner must go away back into ancient times for historical readings; that to begin properly the study of history is to begin where the history of man begins. The student is told what well informed people ought to know, what they ought to

be able to talk about. He has appetite for historical reading, and no idea, therefore, what he wants. Some one puts into his hand Rollin's Ancient History, or some work treating in detail ethnological questions, or it may be some unsolved problems of antiquity. No one need doubt the effects of such a course. His mind is baffled, he becomes discouraged. If he reads such a book through simply to boast of having read something that ought to be known, it will be at the expense of future incentives to read. He can never make any application of it because it is beyond his brain power.

Some one else recommends that he read the history of England, France, or America—an abridged work of course—may be some child's history, in which successions of kings, queens and parliaments serve admirably well to confuse his mind and withhold from him the real pictorial life of the people. Court life not only may, but usually does, differ so pointedly from the customs and habits of the masses that an ordinary abridged, or child's history, presents royalty for national life and really makes wrong impressions upon the reader's mind. This evil is everywhere manifest in consequence of such books. Speak of English history and the majority of readers will at once think—if they do not express it—Oh yes, William the Conqueror, Henry VIII, or Cromwell. They know the character of William, but not that of the people. They are familiar with the leading traits of Cromwell, but ignorant of the real life of the masses. If all kings and queens had an eventful career in which the practical lessons of national life could be imparted, there would be some excuse for wading through their successions and arranging them in chronological order; but the majority of them are figure heads, or tools for unscrupulous men. Short histories, if logical order be adhered to, must observe all this uninteresting chronology and royal successorship.

Unabridged histories are too cumbersome and too philosophical for beginners. They perplex, confuse and baffle

the mind. It may then be asked, if neither unabridged nor abridged histories are recommended, what other class remains to be suggested?

I am bold to argue that no national history can be profitably placed in the hands of beginners. If the young man—and I speak of those to be self-taught—does succeed in reading a history through at the peril of his intellectual pleasure, to satisfy the fashionable demands of self-styled educated society, the little animation he is likely to have experienced will be due to the eventful career of one or two prominent national characters. Why not then select such characters for his study, and recommend biographical reading at once. It goes sufficiently into detail to faithfully portray the life, manners, habits, customs and curiosities of the age. The study of national histories requires an analytical process of the mind, a process not sufficiently developed in the minds of youths. We don't advocate variety in the diet of the child. The stomach begins with a single article of food and in the course of its maturity becomes capable of assimilating a great enough variety. Why then mix up an intellectual diet of chronology, royal successions, political questions of national and international concern, in multitudinous forms for an untrained mind? I have frequently asked what we style self-made men when they began a systematic course of reading in national histories. I don't remember an instance in which the period fell below thirty. Their reading, they said, before that time had all been promiscuous. If they had begun with the essence of history, biographies, there is no reason why they might not have reached a systematic and complex course of reading many years earlier in life. Boswell, that prince of biographers, might consistently lay more claim to have written a history than many who have compiled all the principal events from the days of Julius Cæsar till the present time. The picture he has drawn of English life in the days of Johnson is so meritorious in its reality as to carry one into the very

presence of all society of his age. It is however an advanced style of biography. To meet the demands of biographical reading for the young numerous publications might be cited. Without too great a digression from the subject I might mention the excellent biographies of Mr. Abbott, published by Harper & Brothers. Besides biography, newspaper sketches of modern travels, historical events of the day, and the curiosities of our own times, may be advantageously introduced. How remarkable it is that we take so much more pains to learn the history of the past than that of the present. If parents would buy instead of Guizot's History of Civilization, Gibbon's Decline and Fall of the Roman Empire, Bancroft's History of the Pacific States, an encyclopedia, and one or two judiciously selected illustrated journals, some good results would be attained by the investment.

How painful, and yet how illustrative it is to enter a friend's home and have pointed out to you a library bought to be in the literary fashion. You are told that he has this or that author complete. They are books probably he himself has no patience to sit down and read, much less has his children that patience. It would be torture to them. Thus more than one-half our private libraries are selected, and public libraries are often obtained with much less discretion. This, however, bears but indirectly upon my subject, and yet I cannot suppress a wish that one of the subjects to be treated on this occasion had been: Books—how to get them and how to use them.

In opening my remarks I showed that the mental appetite which incites one to read must be voluntary, and that the brain food must bear some relationship to the already existing ingredients of the brain. If that which we read be not assimilated in the brain, it affords just about as much intellectual nourishment as scraps of paper would physical nourishment, if taken into the stomach. They would pass through the system, but that's all. And the intellectual, like the physical appetite, is the best indicator of the food that can be assimilated. It

remains therefore to be demonstrated how a healthy mental appetite can be awakened.

In the first place, our libraries are badly in need of reconstruction, and then the money to be expended in the future should be more judiciously distributed. There should be a running and reference library. The former should consist of at least one English weekly newspaper, one illustrated English journal—say the *Illustrated London News* or the *Graphic*—one home monthly—say *Harper's* and *Harper's Weekly*—one paper for wit and humor—say *Puck*; and may be two New York weeklies. This list might be modified or increased to suit the taste and financial capabilities of the several societies. At least one-half of the money usually expended annually should be devoted to the running library. Newspaper holders might be secured, or better still, pasteboard coverings in atlas form, with an elastic to keep them in their place, and keep them from being soiled. The illustrated weeklies and monthlies should be well bound at the close of each year. The newspapers might also be bound: but what would be still better, association scrap books could be kept, and a committee appointed to clip, select, and classify the most important articles. This would in a very few years provide a library of the most valuable illustrated works. The Territorial library committee could obtain all these periodicals at greatly reduced rates, if the associations were united in adopting a system of subscription. Librarians should be the most judiciously selected officers. On those evenings when the society convenes the house should be in order an hour before time to open the meeting. In one corner or at the side a suitable table or tables should be provided with lights and prepared by a distribution of association periodicals with one or two handsomely illustrated volumes belonging to the reference library.

It is rarely one meets a youth that is not fond of looking at pictures, and the pictures at first may furnish an hour's pastime. The subject of the illustrations and the desire for an explanation

of them will soon fasten the curious mind on the text. This curiosity awakens an appetite, and a taste for the first promiscuous reading has been created. This process of the mind soon suggests to the reader what he wants to know and he will follow the bent of his mind, whether in history, science, or art. The illustrations then become the subject of conversation, and the ear as well as the eye serves as a medium of communication to the brain.

The active librarian will have familiarized himself beforehand with the most interesting articles, and can with good effect arrange a bulletin from which the members may select the, to them, most instructive reading. An hour or an hour and a half will be devoted to the regular exercises, so that an hour may be profitably passed, especially during the winter season, after meeting hours, in a continuation of study at the tables. Young people who carelessly avoid the associations may be invited to go and look over the pictures and thus be led on to active participation in the exercises.

The good effects of such a system I have observed abroad, and have strong faith in its efficacy among us.

Again, no provision has been made for geographical references, in connection with historical readings. No proper conception of history can be drawn, nor can interest be awakened as long as geographical knowledge is wanting. How many of our libraries contain maps as aids to history? And yet the map system is so complete, and references so full, and the maps of all countries, folding for library purposes, can be procured at little expense. Many of our young people are given to pass much of their spare time in reading; but baneful novel reading occupies their attention. Nor is this undesirable habit so much to be wondered at when consideration is taken of the class of books that fill both the family and association libraries. We must have the standard authors, but standard authors seldom furnish suitable juvenile reading. Besides, we labor under the misguiding principle of reading what is popular, instead of that

which will increase the capacity of thinking for ourselves. One ounce of brain food properly assimilated is worth more than volumes of stimulants; hence it is we often meet men that never read a book through in their lives, and yet possess more intellectual force than persistent readers. Reading is but one way of gaining intelligence, and history is but one class of reading. History, however, may enter into every class of knowledge in an incidental way. I am not here setting forth a plan for professional history. That would in our present circumstances be somewhat premature.

If the impetus which has been given to Association work be followed up, it is not vain to hope that professional work in historic research will some day in the not distant future characterize these very important organizations.

A most excellent auxiliary I must not here forget to mention. History might become as familiar to us as our mother tongue if we combined properly the sense of hearing with that of sight, as we do in the acquisition of language.

Loud reading in the home circle, I fear, has not been fully appreciated and practiced.

If we sold fifty per cent. of our libraries for fifty per cent. on the dollar, and invested fifty per cent. of the proceeds in a running library, and the other fifty per cent. in suitable juvenile works, I am sure much more good could be accomplished. Make the most efficient member of the Association, president, and the next best, librarian. In the way I have indicated, institute a free reading room in every organization. Let a lover of history be consulted in the recommendation of the libraries, and the subject which I am here to-day to represent, is certain to receive that attention which its position in the foremost ranks of a scholastic education entitles it to.

As the tree is fertilized by its own broken branches and fallen leaves, and grown out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robertson.*

LAKE TAHOE.

Lake Tahoe, sweetest lake of lakes!
The vision of thy beauty breaks
With startling power upon the eye!
A sheen of water gleaming high
Above the tall dark-pointed pines:
Apparently thy wave inclines
Toward the sun, who pauses there
To dress his long, bright amber hair;
And many a loose, thick, shining tress
Twines round thee in a warm caress;
Nor does thy bosom's picture slight
His most impassioned glance of light;
The Day, whose smile thy mirror takes,
Hath named thee sweetest lake of lakes.

Lake Tahoe, sweetest lake of lakes!
The crescent moon oft overtakes
And tramples on the soft white feet
Of day, unwilling to retreat
From the deep tide that charms its sense
By a heart-worship so intense.
O gem-pale amethyst that shines,

Clasping the leafy crown that twines
The proud Sierra's cold, pure brow—
Shine on, forever, fair as now!
Glow, many-tinted water, glow!
There is no brighter wave below—
The Night, that mournfully forsakes,
Hath named thee sweetest lake of lakes.

Lake Tahoe, sweetest lake of lakes!
A sense of awe profound awakes
Within the heart that lingers where
Thy tranquil bosom slumbers fair,
Like a bright tear of pitying love,
Wept warm from heavens that lean above,
When the wan stars come out to see
How lovely this hushed world can be:
And view, with tranced and wondering eyes,
Thee, looking upward to the skies,
So beautiful, they half forget
That earth is not an Eden yet—
I, in whose dreams thy beauty wakes,
Have named thee sweetest lake of lakes.

Sarah E. Carmichael.

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POOR PREACHING.

PRESIDENT YOUNG once said that a sermon comprising the entire Gospel could not be preached by a finite being in a life time. The infinite qualities of God are infinitely illustrated in our daily walk. The things of eternity, unattainable to human beings without the revelations of the Almighty, have been revealed extensively to mankind, and will be unfolded to their comprehension in proportion to their diligence and faithfulness in seeking him.

For centuries and centuries, the uninspired clergy of apostate Christianity have been mining the exhaustless treasures of the old and new Testaments, and they have brought forth wealth from them, until the books employed to elucidate God and his principles are numbered by the hundreds of thousands. Each Sabbath day thousands of ministers preach eloquent sermons upon the majesty, the power, the love and the mercy of Christ. But the Latter-day Saints possess not only the Bible, which is defaced by uninspired translations, but the Book of Mormon, the Doctrine and Covenants, and the daily teachings of prophets and inspired men of God. If worship in such volume and eloquence proceeds from the lips of uninspired men, who comprehend only in part, and sometimes erroneously, the nature and attributes of God, how glorious and how abundant should be the praises and preaching of the Saints! The Bible, construed by the wisdom of the clergy, is the sole source of the Christian religions of the day. But it is the peculiar privilege of the Latter-day Saints to enjoy communication with God himself and receive instructions from him upon all questions. Thus it is that the Saints comprehend more fully the personal

nature of God, the system of future rewards and punishments, the principles of sealing and baptism for the dead, and scores of principles unknown to the so-called Christian world, that illustrate, in a manner quite incomprehensible to them, the wisdom and the righteousness of God.

Countless sermons, therefore, illustrative of the attributes of God or in proof of the authenticity of Mormonism, may be preached from the Scriptures. Countless more may be gathered from our own works; and finally when we have searched the written word faithfully, we are promised the inspiration of the Almighty to lead us on from principle to principle until we comprehend the whole word of God. With such privileges, what manner of preachers should we be? With truth as the theme, and the inspiration of God to prompt us, the beauty and worth of our public discourses should be phenomenal.

But herein we have another instance of our failure to live up to our privileges, for there is a vast amount of poor preaching among us. And why is this so? There is but one explanation of the failure. It is because we do not seek to acquaint ourselves with the things of God. The old saying that the Lord helps those who help themselves in righteousness, is as true as the Gospel. We must first do our part and God may be depended upon to do his; but if you choose to sit idly by in the expectation that the Almighty will build our houses, cultivate our fields or fill our minds with such knowledge as lies within our grasp, we do not comprehend the nature of his working. We are commanded to search, to seek, and we are promised that we shall find. So it is with regard to the preaching of sermons; if we have not stored our minds with information, we cannot expect to discourse eloquently and worthily upon the principles of Mormonism. But, having studied, having searched the Scriptures, having sought information from every available source, having arranged the matter logically in our minds, having acquainted ourselves with the language and made

ourselves reasonably familiar with the works of the great men of the world, then and only then, may we hope to preach connected and interesting discourses. Having filled the storehouse, God will draw from its treasures, and even add to its abundance as the occasion requires. But the slothful servant deserving nothing will receive nothing, for God is just. When we fully appreciate our duties as public teachers in these respects, we may expect to cease preaching rambling, uninteresting and valueless sermons. If our readers will pause for a moment and run over in their minds those Elders whom they regard as the best speakers of their acquaintance, they will, upon further reflection, conclude that they are interesting because they are instructive, and that their public addresses show every evidence of hard study and laborious thought. It is a lamentable fact that most of the preaching among the Latter-day Saints falls short, far short, of what is required by the nature of our message. God will add to our

store only when we have mastered and put into practice what he has already given us. We alone stand between ourselves and a perfect knowledge of God. Let us then awaken to our duties and privileges and acquaint ourselves with the laws of the Eternal One.

We are able to publish a number of the lectures delivered on the occasion of the late annual conference in this the May number, on account of the delay in its issue.

Scribner's Magazine is rapidly assuming an enviable position among the American "Monthlies." A series of articles "About Railways," in addition to other interesting matter, will shortly appear in this valuable magazine, among which will be The Building of a Railway, Railway Engineering Feats, Locomotives and Cars, Passenger Travel, and The Railway Employees, Life. The articles will be fully illustrated and promise to be of an interesting nature.

STUDY OF THE BOOK OF MORMON.

THE Book of Mormon is the most perfect historical work in existence. What the Bible is to the old world, the Book of Mormon is, and more, to this hemisphere. Within its covers are contained descriptions of the peopling of these lands of North and South America, of the rise and fall of nations, of the extermination of races, and of the most sublime method of government ever given to mankind.

The enemies of this book call it the Golden Bible. They mean to be sarcastic; but they are only truthful. It is a golden bible; for truth is precious as gold. In the words of the Prophet Joseph Smith, "The Book of Mormon is the keystone of our sacred religion."

At this hour, more than ever, it is im-

portant that the young people of Zion should be instructed in the principles of the Gospel which God has revealed by the ministrations of angels, and by His own voice from the heavens. The spirit of infidelity is rushing like a tidal wave upon Christian lands, and some of its effects are felt even here, among the youth of our mountain home. Some of these may be unable to withstand the effects of its shocks, because they are not fortified by an intimate knowledge of the principles revealed in the Book of Mormon, and taught by the Prophets of God. The book should be carefully studied; because, without an intimate knowledge of it, we are ignorant, no matter what else we know. Every man in this Church is, or should be, a minister of salvation unto the world. We would not think much of a sectarian minister who attempted to teach Chris-

*Lecture by Thos. A. Shreeve, read at the Y. M. M. I. A. Conference, June 2, 1888.

tianity who yet was ignorant of the simplest things in the New Testament. We would not think much of a professed teacher of mathematics who was ignorant of the rules of multiplication and division. The Mutual Improvement Associations have been formed for the purpose of advancing our young men in intellectual and moral principles; that the youth may be able to receive and discharge the duties of the Priesthood, whenever called to do so by the servants of God. There is no other book in existence which can be compared with the Book of Mormon as an instructor in the ways of the Lord. Its pages contain examples of noble lives, devoted to good and righteous principles—such devotion as can seldom be found in the world's history. The doctrines which it inculcates are of the most sublime character; yet they are so simple that the wayfarer need not err therein. The study of the work, therefore, should be constant, earnest, and prayerful. If we address ourselves to the book, with an eye single to the glory of God, He will enlighten our minds, and give us a marvelous comprehension of hidden things.

I regard the proper study of the Book of Mormon as comprising a very wide range of research. We should not only know the book; but we should become acquainted with all the sacred and profane history bearing upon its subject matter. When men study the Bible they make themselves acquainted with the scores of great works which have been written by men who have delved among the ruins of the past, and have brought to light much information relating to the habits of ancient people. They study Bible dictionaries written by men of great learning, which explain the meaning of the important words in the Bible, give careful descriptions of places, give biographies of men, and shed a world of light upon matters, which, without their aid, would be too dark for the uneducated reader. Men, without the direct knowledge we possess, are willing to give their entire lives to the study and explanation of the Old and New Testaments. Some of us think we are doing

pretty well if, in the course of twenty-five years, we have devoted twenty-five hours to the grandest work ever upon the earth. It is enough to bring the blush of shame upon our faces when we watch with what earnestness the sectarian world pursues its study of the Bible, and then gaze upon the careless fashion with which our own people peruse the Book of Mormon.

It is true, very few books have been written in explanation of "The Golden Bible." One reason is that it does not need an explanation; because, as I have said, though sublime, it is simple, even to the understanding of a child. But there are many external proofs of the truth of this book; many facts of geography, natural history, language, tradition, and ruined cities, with which every young man in Zion should become acquainted. They need not fear that these external proofs do not exist. There is already an abundance, and they are accumulating year by year, so that even now it would take months of the most ardent and persistent study to inform one's self of all the vital facts which scientific men of the world are obtaining for us. We should feel humiliated, because we give so little attention where so much has been done for us, and is being done without effort on our part. With no apparent object in view, scientific men will spend their lives and their fortunes to uncover ruined cities, and bring to light the life of the past. They do not know they are doing this work for us. While we, either through ignorance or selfishness, allow that work to go unheeded. Out of the almost inexhaustible store of material, I have only time to draw two or three illustrations to enforce my meaning and prove my point. When Joseph Smith gave the Book of Mormon to the world, skeptics found much to scoff at. The book claimed that the ancient Egyptian language had been known to the priests who dwelt upon this land. The world said, "How ridiculous! This foolish and ignorant young man disproves his own work in the very beginning, because neither Egyptian nor Hebrew was ever

known on this continent!" Scientific men have found that inscriptions were made, and records kept on this continent in this language. In 1886, fifty-nine years after Joseph Smith was engaged in this translation, a great Central American explorer named Augustus Le Plongeon gave to the world a book called "Sacred Mysteries Among the Mayas," in which he asserts and proves what no man will probably dare contradict, that ancient Egyptian inscriptions were made upon Maya structures ages ago. He gives the alphabet as he found it, and it is a duplicate of the ancient Egyptian alphabet as shown on the Rosetta stone found at one of the mouths of the River Nile nearly a century ago. It is found that among the Chiapanecs, a branch of the Mayas, and one of the most ancient races of Central America, many Hebrew words are used in common speech. The Chiapanec and Hebrew words are almost identical for son, daughter, father, star in zodiac, king, name applied to Adam, afflicted, God, September, more, rich, Seth (son of Adam), to give. These discoveries ought to be convincing to any reasonable man, however skeptical he may have been.

The scoffers were wont to ridicule the Book of Mormon for describing the ministration of Christ upon this continent; yet all the recent discoveries unite to prove that the peoples upon these lands once knew the Savior, and His mission, although they have since fallen into idolatry. In many ruins, which have existed for centuries, the cross has been found, especially as a sacred emblem. Acosta gives a tradition, which is repeated by Claverigo and Dr. McCulloch, which says that at a certain festival in the City of Mexico, it was anciently the custom at certain ceremonies and consecrations to sacrifice an image as they sacrificed their human victims, "and his body was broken into small pieces, which, together with those portions called his flesh and bones were distributed among the people who received the same with tears and reverence. With them it was an admirable thing, saying that they did eat the flesh and bones of

God, wherewith they were grieved. Such as had any sick folks demanded thereof for them, and carried it with great reverence and devotion." This is an extraordinary ceremony, thought so by Catholic priests, who invaded Mexico at an early day. The priests found it existing there, and some of them called it the ministrations of the devil to counterfeit the holy sacrament. They had to explain it in some way, and this seemed the most feasible theory. These are startling proofs, and they are but few out of the countless array. Is it not amazing that the young people of Zion will remain in ignorance of this wonderful book and the principles it contains, while men of the world will spend their fortunes and their lives to search out the smallest detail connected with the ancient life in these lands?

We are now confronted with the question of how we shall study the Book of Mormon to secure the best and speediest results for the young people! In the current volume of the CONTRIBUTOR, commencing with the November number, a programme of exercises is given for the Improvement Associations to follow. Among other things it gives the subjects which are intended for lectures, namely: The Bible, Testament and Book of Mormon. These exercises have been laid out on a very simple but effective plan. These lectures are each to occupy about ten or fifteen minutes. When the associations convene for the winter, classes should be formed to take up these subjects, with these lectures as a basis. This would give a definite plan to work to. As many of the young people as possible should be urged to join the Book of Mormon classes, and it should be pointed out to them that these principles are only to be learned by degrees, and that it will require unceasing labor and systematic work to graduate in this study. The details are so vast in their character that diligent investigation is necessary to become thoroughly acquainted with the internal truths which the book contains. Each member of the class should be encouraged to read it through at home. I care

not how fast for the first time, so long as he is able to get a general idea of the historical thread; to know what the book is about; who wrote it; why it was written; and how it came into our possession. To secure the best results the young men need a guide and helper. Therefore, I think a teacher should be appointed to take charge of the class. He should be a man of faith, with a thorough understanding of the subject, having the Spirit of the Lord with him; a man having tact and intelligence to rear young and guide untrained minds. The more he knows, the better, because his class will recognize his ability and will respect him the more. He ought to give a great deal of time to the preparation of these lectures. He should have a great willingness for work and enough courage, so that he would not grow despondent if he did not make much headway at first. If he will seek earnestly to maintain an interest, he will find that in a few weeks his efforts are beginning to bear fruit. He should say very little; but that little should be to the point. Such a man, with the Spirit of the Lord to assist him, will do more good in six months at home, in such a class, than he could possibly accomplish in twelve months abroad—that is, if he will work at home with as much attention as he would in the missionary field. At the first meeting of this class the teacher should give a sketch of the book and a general idea of its contents. He should appoint one of the members of the class to give the first lecture at the second meeting. The student should receive from the teacher all necessary information as to how long a time he should occupy, and how he is to present the subject; with a little instruction as to the strongest points to be made. The first lecture subject given in the CONTRIBUTOR plan is "Zedekiah, King of Judea," "Lehi's Vision and Nephi's Return to Jerusalem." So much is comprised in these titles, that the matter would have to be very carefully arranged to bring it within the prescribed time. This could be the first lecture in the class, and the plan outlined in the CONTRIBUTOR ought

to be followed from that time on. The teacher should request all the members to read up the subject of the lecture, so that when the speaker is delivering his address they can follow him. When he has finished, ten minutes should be allowed for a discussion of the subject, making the time occupied by this class in the programme about twenty-five minutes. Where a speaker has not made it plain, the teacher ought to make the necessary explanations or call upon some one of the students to make them. He should encourage the class to ask questions whenever a doubt arises, and no question should be passed by till every member of the class thoroughly understands it in all its bearings, so that no wrong impressions may be left. He should instruct his students to read the book attentively at home, and to keep by them a little note book in which to enter questions on the subjects in hand. In every chapter of the work there are many things which young readers may not readily understand, relating to the history of the people, their habits and mode of life, geography, architecture and animals, which also suggest many doctrinal points. And, while I am upon this point, I will suggest such a plan to all readers of the book. Everyone who peruses the Book of Mormon for close study should keep by his side a little book in which to enter inquiries. He should never allow anything to pass by without thoroughly understanding it. By a careful search he may be able to understand many of these things himself; but where he cannot do so he should communicate with some one who knows more about the matter than he does.

At the commencement of the session, the teacher should announce how much of the book the class is expected to cover in the season. By this means the members will spend their reading hours on this portion of the book. I think this study will be very interesting and profitable if the presiding officer will only endeavor to make it so.

When a member of the class is absent, the teacher should look after him and

ascertain the cause of his absence. If one is a little backward he should be encouraged and assisted in his labors.

Giving to each member of the class an opportunity to speak from his own study and observation of the subject in hand will result in making him thoughtful; and, as his remarks will be subject to review in the class, he will learn to be precise and careful in his utterances.

About every three months the teachers should have a class review from the list of questions which he has preserved from the lectures during that period. By this means he will be able to show the progress of the class and its individual members.

The question will be asked, Where shall we get our teachers for these classes? It is an important inquiry. We would not send our children to a day school where the teacher was incompetent to impart the rudiments of education to fit them for the commonest duties of life. But in these Associations where our future missionaries, Bishops and Apostles are to be taught the principles which are of the utmost importance for time and all eternity, the sacred things of everlasting life, we often take it for granted that anyone will do to preside. Many of those who are chosen for presidents are no better qualified than are the persons they are called to teach. Wherever possible, the president should be a man fit to take charge of a class such as the one I have described. He should be one who takes pride in preparing himself to fill this high office among the young of Zion. But if the officers of the Associations cannot take charge of these classes, the best qualified Elders in the Ward ought to be invited to perform that important duty, and consider it in the light of a mission. It is especially important that a competent teacher should be found for the Book of Mormon class. The Prophet called this work the keystone of our religion; and it is of vital importance that the young men should obtain a thorough understanding of the work, so that they will not fall into any error concerning its history, through a failure

on the part of their teacher to properly understand his subject. The teacher should be one who not only studies the Book of Mormon, but who is sufficiently interested to push his inquiries into the field of recent exploration and discovery bearing on the subject. Some recent sketches in the *Juvenile Instructor* may possibly impart some ideas to the young men upon this branch of the subject; and if the purpose of issuing a book on the external evidence of the sacredness of the history, should be fulfilled, the teachers and students will have already means of reference. In the meantime, however, every young man has it in his power to become, in one sense, an original discoverer. A vast amount of truth reposes in the many books which are constantly being issued in this country and abroad, concerning ancient life, peoples and cities; and by an attentive perusal of such works, the young man may extract the golden metal.

If the course suggested shall be pursued for a few years, the young men of this Territory who go abroad as missionaries, will take pride in talking of the Book of Mormon. Heretofore, it has been the case, I fear, that our missionaries have avoided quoting from the book, because they did not thoroughly understand the work and its origin and could not defend it against the people of the world. But armed with an array of proofs of the origin of the sacred history and all the external evidences of its authenticity, a young man may quote from the Book of Mormon to the most learned with absolute confidence that he can defend himself and the work against all opponents. I do not believe that any man of average sense can read this book carefully, examine the internal evidences, and then study the external proofs, without being convinced of the absolute truth of the work, and of Joseph Smith's mission. I do not know of any other method which would prove so effective in checking the spread of doubt and infidelity in these valleys. I do not know of any other study which will purify the souls of our young men so quickly. I do not know of any other study which

will render them more obedient to their parents and to the Priesthood of the living God. It is the grandest work ever placed in the hands of man. When we neglect it to search after other things, we are as one who turns from the light of the sun, and goes into the darkness to follow a glow worm. I wish the par-

ents in Zion could realize how much it is their duty to their sons and daughters to lead them into an earnest and prayerful study of this book. For any young man who will faithfully pursue the study of the "Golden Bible," will obtain a testimony that it is a revelation of God's Eternal Truth to man.

ASSOCIATION INTELLIGENCE.

BIBLE.

Lecture XIX.—Commission of Moses. Time, 1491 B. C. Subdivisions: The burning bush on Mount Horeb; the message of the Great I Am; Moses' meekness; the rod of power; Moses' journey to Egypt; Moses and Aaron. Reference, Exodus iii, iv.

Lecture XX.—Preparation for Israel's release from bondage. Time, 1491 B. C. Subdivisions: The Elders' conference; the official message to Pharaoh; the increased tasks; the crushed spirit of the Israelites; Jehovah's renewed covenants respecting Israel; Moses' unheeded counsels. Reference, Exodus iv, v, vi.

Lecture XXI.—The ten plagues. Subdivisions: The superiority of God's power over that of the sorcerers; the waters changed to blood; the plague of frogs and lice baffling the enchanters; the fly plague favoring Goshen; the cattle disease; the boil affliction disabling the magicians; the hail storm with great electric phenomenon; the locusts; the smiting of the first-born of Egypt (a sacrifice to willfulness.) Reference, Exodus ix, xii.

TESTAMENT.

Lecture XIX.—The resurrection of our Savior. Subdivisions: The Christian Sabbath dawn; the angel of life awful to the guards but comforting to the friends of Jesus; His refusal to be touched before ascending to His Father; the bribing of the guards by the high priests. Reference, Matt. xxvii; Mark xvi; Luke xxiv; John xx; Acts i.

Lecture XX.—From the resurrection to the ascension. Time, 33 A. D. Subdivisions: His appearance to Mary; His

walk and talk with two of the disciples unrecognized; His appearance to the eleven; His last will and testament. Reference, Matt. xxviii; Mark xvi; Luke xxiv.

Lecture XXI.—The ascension. Subdivisions: Christ's sudden disappearance from the eleven disciples; the wonderment of the men of Galilee who witnessed the ascension; the testimony of the two heavenly escorts as to His return to the earth. Reference, Mark xvi; Luke xiv; Acts i.

BOOK OF MORMON.

Lecture XIX.—Administration of King Mosiah, son of Benjamin. Time, 124 B. C. Subdivisions: The farmer king; the Lehi-Nephi searching party; meeting of King Limhi the Zarahemlaite; Ammon's historical address; the twenty-four gold plates and ancient armor. Reference, Mosiah i, chap. vi to viii.

Lecture XX.—Administration of King Mosiah continued. Subdivisions: Zeniff's record; Noah the king and Abinadi the prophet; Alma and the waters of Mormon; Gideon and Limhi; Ammon the leader out of bondage. Reference, Mosiah ix to xxii.

Lecture XXI.—Administration of King Mosiah continued. Subdivisions: Alma and his people; the flight of Helam; the captivity; popular education among the Lamanites; Amulon the petty tyrant; the miraculous easing of burdens and deliverance of the people of Alma; the union with the people of Mosiah. Reference, Mosiah xxiii and xxiv.

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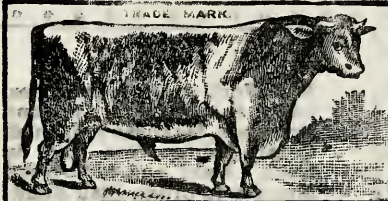
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These will be printed from steel-surface electrotypes, and a copy will be given to every subscriber of the Tenth Volume of THE CONTRIBUTOR—the leading serial of which will be a history of The Administration of Governor Brigham Young.

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The subscription book for the Engravings is now open at THE CONTRIBUTOR Office. Subscribers' names will be recorded in the order in which they are received, and receipts given for payments made. The Artist Proofs will be delivered about the first of September. The India Proofs a short time after, and the Plain Proofs upon payment of subscription after October 1st.

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